Pacific School of
Religion
Berkeley, Calif.

THE MESSAGE OF MAN

Special abbreviations are used as follows :—

ab.—"abridged" for the sake of brevity.

com.—compiler.

ins.—words "inserted" by the compiler in order to connect passages properly, or to bring out the meaning.

r.—"re-arrangement" of the order of words or sentences, for clearness, or in order to produce greater harmony with the preceding or following passages.

sub.—"substituted for," *viz.*, the substitution of certain words by the compiler instead of those used by the author, for the sake of clearness or brevity, or to form a better connection with the other passages.

t. o.—"theological phrase or word omitted," when the sense of the passage is not thereby impaired.

trans. com.—"compiler's translation".

In Biblical references the ordinary abbreviations are used.

A change from the second person plural to the second person singular has been made in many passages for the sake of uniformity of style.

The editions referred to are given under the name of each author in the Index of Authors and Editions, p. 331.

Inquire not who spoke this or that, but attend to what is spoken.

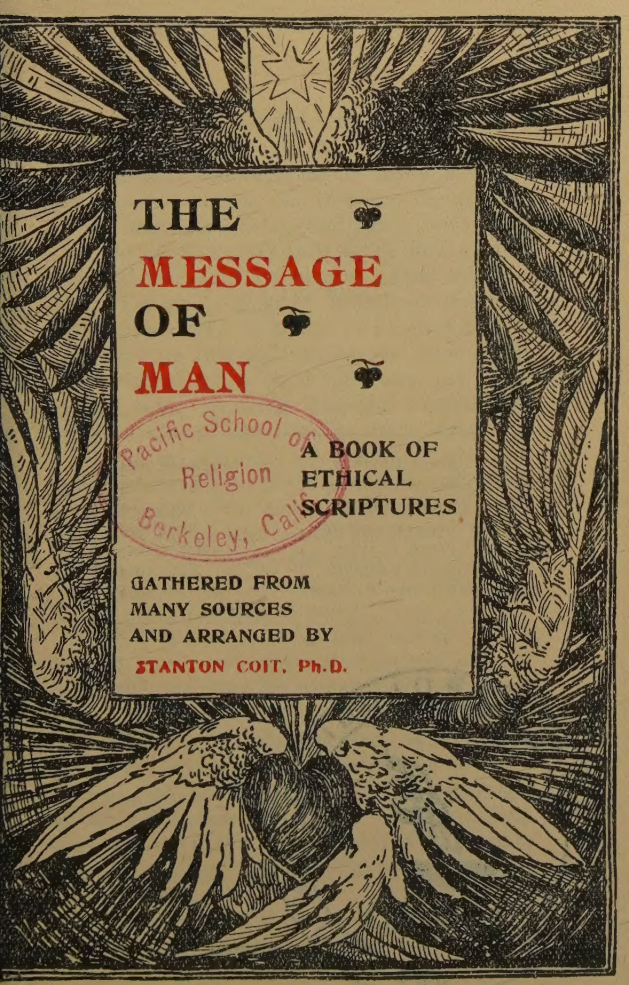
—Thos. à Kempis, *Imitation of Christ*, cap. v., 1.

It is in thy power to fan these thoughts into a continuous flame.

—M. Aurelius, *Thoughts*, vii., 2.

If ye know these things, happy are ye if ye do them.

—John xiii. 17.



THE MESSAGE OF MAN

A BOOK OF ETHICAL SCRIPTURES

Pacific School of Religion Berkeley, Calif.

GATHERED FROM MANY SOURCES AND ARRANGED BY

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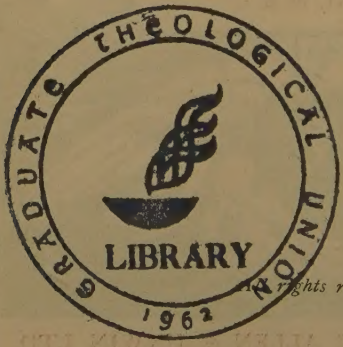

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PREFACE.

The thought has occurred to many a reader that the *De Imitatione Christi* is not the product of one man's brain, but that some pious compiler, for his own soul's need, sifted the Christian sands of his time and gathered up a little measurefull of the grains of gold. The book seems to have been written by a man of no great originality save in self-obliteration,—a man whose wants and capacities were like every one else's, so that what appeared wise and beautiful to him has seemed the same to many since.

To-day we still read the writings of long-past ages, for our higher self's sake. But they are now for us only the sands, and each one as he reads sifts and gathers out the gold-dust. Haply one who has so done is not acting amiss in offering his labour's yield to the public, for perchance it may prove precious to many.

When, with no solicitude except to be faithful to his own personal want and sense of truth, the compiler has gathered the best utterances—the best for him—concerning the Moral Life of Man, he finds he has stored up something more than a mere heap of unrelated particles even of gold, he discovers that the thought-edges of one saying match with those of another, and the emotional flush of one mounts into the warmer glow of another, as if each had been made for each.

It could not be otherwise. The compiler's fidelity to himself would allow him to select

nothing that had not its counterpart in his own inward pattern of the perfect, the true and the helpful. The writings, besides, of the seers of to-day, of the saints of the Church, the Apostles, the prophets, the stoics, and of the sages of Athens and the East,—where akin in thought and feeling,—are alike also in imagery and in simplicity and dignity of phrase. Lastly, the Moral Life reflects in its literature not only its variations, but its own identity, which marks it everywhere, and is of yesterday, to-day, and for ever.

His book then, if the compiler has not failed, becomes more than a mere collection of quotations. The once separate parts lose themselves, and find their meaning in the whole.

For curious readers, however, notes at the foot of each page should cite the author, the volume, chapter and page, so far as possible, of the original of each selection ; where any portion of a sentence has been left out, the fact should be stated ; and wherever a few words have been inserted (as here and there a little filling in of cement makes the whole evener and firmer), this too should be confessed. When, however, these precautions have been taken, no charge of theft or mutilation can be just.

If also the book gives evidence of painstaking and of time spent in pondering finer meanings, then even the compiler's work will re-enforce the Prophets' word, and move the reader to conscientious service.

S. C.

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THE MESSAGE OF MAN

CHAPTER I

BE NOT LED INTO TEMPTATION

1. IT mercifully falleth out that we become not extempore wicked, but it taketh some time and pains to undo ourselves. We fall not from virtue, like Vulcan from heaven, in a day. It taketh time to undo us

2. Bad dispositions require some time to grow into bad habits, so that by gradual depravations, and while we are but staggeringly evil, we are not left without thoughtful rebukes and merciful interventions, to recall us unto ourselves.

3. Temptation usually beginneth with the fantasy and appetite, and representeth some worldly, fleshly thing as very pleasant and desirable. The steps in temptation

4. Next, it causeth this complacency to entice the thoughts, so that they are much and oft in thinking on this pleasure.

5. Next, the will is drawn into a liking of it, and he wisheth he might enjoy it; whether it be riches, or pleasant dwellings, or pleasant

1, 2. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 30, ab.

meats or drinks, or fleshly accommodations, or honour, or command, or ease, or lust.

6. Next, the understanding is drawn into the design, and is casting or contriving how it may be obtained ; and, all lawful means are first considered of, that, if possible, the business might be accomplished without the hazard of the soul.

7. Next, endeavours are used to that end, by such means as are supposed lawful, and the conscience quieted with the conceit of the harmlessness and security.

8. By this time the man is engaged in his carnal course, and so the difficulty of returning is increased ; and the inclination of the heart groweth stronger to the sensual pleasure than before.

9. And then he is drawn to prosecute his design by any means how sinful soever ; if it be possible, making himself believe by some reasonings or other, that all is lawful still ; or if the case be too palpable to be so cloaked, conscience at last is cast asleep, and seared, and stupefied, that it may be silent under all.

10. First there cometh to the mind a bare thought, then a strong imagination of evil, then a delight thereof and an evil motion, and then consent ; and so by little and little our wicked enemy getteth complete entrance, whilst he is not resisted at the beginning.

3-9. Rich. Baxter, *Works*, vol. iv., p. 354 (*Christian Economics*), ab., t. o.

10. Thos. à Kempis, *Imitation of Christ*, i., xiii., 5.

11. Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma or a hideous dream.
The Genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.

12. Run not into extremities from whence there is no regression; make no haste or bustle into ruin. Post not heedlessly on unto the *non ultra* of folly, or precipice of perdition. Post not heedlessly on

13. If a man instantly turned his ears and mind away, the assault would be easily repulsed, but as soon as he opens his ears so far as to dwell upon and dally with temptation, he is already well-nigh conquered, and the strife is at the hardest.

14. But as soon as thou hast bravely turned thine ear away, thou hast well-nigh prevailed; for this enables thee to hear the inward voice, and takes away thy deafness.

15. Resist thine inclination in the very beginning, lest perhaps by little and little it draw thee to greater difficulty.

16. Especially in the beginning is the enemy more easily overcome, if he be not suffered to

11. Shakespeare, *Julius Cæsar*, act ii., sc. i.
12. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 30.
13, 14. Dr. John Tauler, *Sermons*, xxiii., p. 369, ab.
15. Thos. à Kempis, *Imitation of Christ* i., xi., 6, ab.

enter the door of our hearts, but be resisted without the gate at his first knock.

17. Wherefore one said : Withstand the beginnings, for an after-remedy comes often too late.

18. Fly from a tempting object for thy safety, as thou wouldst fly from an enemy for thy life.

Forbear the presence of the bait

19. These loving enemies are more dangerous than hating enemies ; they get the key of our heart, and come in and steal our treasure, when an open enemy is suspected and shut out.

20. Avoid the company of the person thou art in danger of ; this thou canst do, if thou art willing ; none will force thee. If thou wilt go seek for a thief, no wonder if thou be robbed.

21. If thou wilt go seek fire to put in the thatch, no wonder if thy house be burned. As thou lovest thy soul, avoid all opportunities of sinning.

22. If thou canst not keep at a distance nor forbear the presence of the bait, thou art not like to forbear the sin.

23. Flee from sin as from the face of a serpent ; for if thou comest too near it, it will bite thee ; the teeth thereof are as the teeth of a lion, slaying the souls of men.

16, 17. Thos. à Kempis, *Imitation of Christ*, i., xiii., 5, ab.

18, 19. Rich. Baxter, *Works*, vol. iii., p. 456 (*Christian Ethics*), ab.

20-22. Rich. Baxter, *Works*, vol. iii., p. 447 (*Christian Ethics*), ab.

23. *Ecclus.* xxi. 2.

24. A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished.

25. Proud men are fearless of temptations, and confident of their strength and the goodness of their hearts: they dare live among snares, in pomp and pleasure, faring deliciously every day, among plays and gaming, and lascivious company and discourse, and fear no hurt,

The blinding power of pride

26. Their pride making them insensible of their danger, and of what tinder and gunpowder is in their natures, for every spark of temptation to set fire to.

27. But the humble are always suspicious of themselves, and know their danger, and avoid the snare.

28. A wise man feareth and departeth from evil; the fool rageth and is confident.

29. He that only avoideth temptations outwardly, however, and doth not pluck them up by the roots, shall profit little; yea, they will the sooner return unto him, and he shall feel himself in a worse case than before.

Sin begins in the heart

30. If we would put a stop to the beginning

24. *Prov.* xxii. 3.
25-27. Rich. Baxter, *Works*, vol. iii., p. 22 (*Christian Ethics*).
28. *Prov.* xiv. 16.
29. Thos. à Kempis, *Imitation of Christ*, i., xiii., 4, r.

of sin, we must begin where sin begins, in the heart and thoughts.

31. For occasions do not make a man frail, but they show what he is.

32. Temptations do not defile a man except through his own slackness and want of diligence in turning aside from them.

33. Mark thyself well in the hour of temptation, for then it is that the vices will appear which before lay covered and unknown.

Outward temptation uncovers the secret weakness

34. We are courageous enough so long as nothing adverse befalls us.

35. We can give good counsel also, and can strengthen others with our words, but when any tribulation suddenly comes to our door we fail in counsel and in strength.

36. And whilst we are thinking ourselves tolerably safe, and when we least expect it, we sometimes find ourselves almost entirely overcome by a slight breath.

37. It is sometimes a very trifle whence a great temptation arises.

38. We resolve that we will act with courage,

30. Bishop Thos. Wilson, *Maxims*, No. 455.
31. Thos. à Kempis, *Imitation of Christ*, i., xvi., 4.
32. St. Gregory.
33. Rich. Baxter, *Works*, vol. vi., p. 529 (*Christian Politics*).
34, 35. Thos. à Kempis, *Imitation of Christ*, iii., lvii., 1, "we" sub. "I".

but when even a small trial comes we are at once in a great strait.

39. This is that which oftentimes strikes us backward and confounds us, that we are so subject to fall and weak in resisting our passions.

40. To-day we confess our faults, and to-morrow we commit the very same we have confessed.

41. Now we are purposed to look well into our ways, and within a while we so behave ourselves as though we had never any such purpose at all.

42. Good cause therefore have we to humble ourselves, and never to have any great conceit of ourselves, since we are so frail and so inconsistent.

CHAPTER II

MANY SECRETLY SEEK THEMSELVES IN WHAT THEY DO, AND KNOW IT NOT

1. THE deeper and more refined Self is in a man, the harder it is to conquer. It escapes in subtleties ; it excuses itself under plausible pretexts ; it is all the more dangerous when it seems least so.

2. We never do the wrong so unreservedly

36-38. Thos. à Kempis, *Imitation of Christ*, iii., xx., 1, "we" sub. "I".

39. *Idem*, iii., xx., 2, t. o.

40-42. Thos. à Kempis, *Imitation of Christ*, i., xxii., 6, "faults" sub. "sins," "we" sub. "thou".

(Thos. à Kempis, *Imitation of Christ*, i., xiv., 2.)

1. Fénélon, *Spiritual Letters to Men*, lxviii., ab.

and so cheerfully as when we do it on a false principle of conscience.

3. That which is called considering our duty in a particular case, is very often nothing but endeavouring to explain it away.

4. When we find ourselves doubting about any particular duty, let us ask ourselves searchingly the question, "Am I doubting because I secretly desire to do differently?"

5. Our scruples ofttimes arise from inordinate self-love, and therefore vex us; they do no good, neither work any real amendment in us; they cloud the soul, and darken faith, and cool love.

6. The same self-love which causes our failings, hides them very subtly, both from others and from ourselves.

Self dislikes its own features

7. Self-love cannot abide to see Self; the sight would overwhelm it with shame and vexation, and if it catches an accidental glimpse, it seeks some false light which may soften and condone what is so hideous.

8. It is as easy to close the eyes of the mind as those of the body. Men find that the survey of their own heart and temper, their own life and behaviour, doth not afford them satisfaction.

9. Therefore they turn away and will not go

2. Pascal, *Thoughts*, p. 100, vii., 22, trans. com.
3. Bishop Butler, *Sermons*, vol. ii., p. 85.
4. W. M. Salter, *Ethical Religion*, p. 100.
5. Archbishop Leighton, *Works*, vol. iv., p. 420.
6, 7. Fénélon, *Spiritual Letters to Men.*

over particulars or look deeper, lest they should find more amiss. For who would choose to be put out of humour with himself?

10. The most frequent impediment to men's turning their minds inward upon themselves, is that they are afraid of what they shall find there.

11. There is an aching hollowness in the bosom, a dark cold speck at the heart, an obscure and boding sense of a somewhat that must be kept out of sight of the conscience, some secret lodger whom they cannot resolve either to eject or retain.

12. Self-love is a medium of a peculiar kind; it magnifies everything which is amiss in others, at the same time that it lessens everything that is amiss in ourselves. Self hides its face

13. The greatest imperfection is in our inward vision; while we are so sharp-sighted as to look through others, we are almost invisible unto ourselves.

14. Pride deceiveth sinners by multiplying and magnifying the little good that is in them. There is no such flatterer as a man's Self.

8, 9. Bishop Butler, *Sermons*, vol. ii., p. 125, ab.

10, 11. S. T. Coleridge, *Aids to Reflection*, p. 124 (*Introductory Aphorisms*, xix.).

12. Bishop Butler, *Sermons*, vol. ii., p. 110, ab.

13. Sir Thos. Browne, *Christian Morals*, pt. iii., sect. 15, ab., "vision" sub. "sight," "we are almost" sub. "to be".

14. *a* (First sentence) Rich. Baxter, *Works*, vol. iii., p. 20 (*Christian Ethics*), ab.

b (Second sentence) Lord Bacon, *Essays* (*Of Friendship*).

15. Pride is a deep-rooted and self-preserving sin. It hindereth the discovery of itself. It driveth away the light. It hateth reproof.

16. It will not give the sinner leave to see his pride, when it is reproved ; nor to confess it, if he see it ; nor to be humbled for it, if he do confess it ; nor to loathe himself and forsake it, though conviction and terror seem to humble him. Even while he heareth all the signs of pride, he will not see it in himself.

17. Always there is a black spot in our sunshine—it is the shadow of ourselves.

18. Self-love is the love of all things for oneself. It makes men idolaters of themselves.

19. Therefore is judgment far from us, neither doth justice overtake us : we wait for light, but behold obscurity ; for brightness, but we walk in darkness.

20. We grope for the wall like the blind, and we grope as if we had no eyes : we stumble at noon-day as in the night ; we are in desolate places, as dead men.

21. Wherefore let him that thinketh he standeth, take heed lest he fall.

15, 16. Rich. Baxter, *Works*, vol. iii., p. 48 (*Christian Ethics*), ab.

17. Carlyle, *Sartor Resartus*, vol. i., bk. ii., cap. ix., p. 183, ab.

18. La Rochefoucauld, *Maxims*, No. 563, ab.

19, 20. *Isa.* lix. 9, 10.

21. 1 *Cor.* x. 12.

CHAPTER III

WE SEE NOT OUR OWN HEARTS ARIGHT

1. THE passions are too much engrossed by their objects to meditate on themselves; and none are more ignorant of their growth and subtle workings than their own victims. **We magnify our virtues**

2. Oftentimes a work seemeth to be charity, and it is rather a work of the flesh, because self-will, hope of reward, and desire of our own interest, are motives seldom absent.

3. We are sometimes moved with passion, and we think it to be zeal.

4. We reprehend small things in others, and pass over greater matters in ourselves. **We belittle the good in our neighbour**

5. We quickly enough feel and weigh what we suffer at the hands of others, but we mind not what others suffer from us.

6. We hand folk over to God's mercy, and show none ourselves.

7. We would willingly have others perfect, and yet not amend our own faults. We will have others severely corrected, and will not be corrected ourselves.

1. W. E. Channing, *Works*, vol. i., p. 110 (*On the Character and Writings of Fénélon*).
2. Thos. à Kempis, *Imitation of Christ*, i., xv., 2, ab. 3-5. *Idem*, ii., v., 1.
6. George Eliot, *Adam Bede*, cap. xlii.

8. The large liberty of others displeaseth us, and yet we will not have our own desires denied us. And thus it appeareth how seldom we weigh ourselves in the same balance with our neighbours.

9. We permit all things to ourselves, and that which we call sin in others is experiment for us. Every man thinks a latitude safe for himself which is nowise to be indulged to another.

10. Murder to the murderer is no such ruinous thought as poets and romancers will have it: it does not unsettle him, or fright him from his ordinary notice of trifles; it is an act quite easy to be contemplated, but in its sequel it turns out to be a horrible jangling and confounding of all relations.

11. There is little light in us, and that which we have we often lose by our negligence.

Self-examination

12. I do not know what it is, or by what spirit we are led, or what we pretend, we that seem to be called spiritual, that we take so much pains and are so full of anxiety about transitory and mean things, while we scarcely at all, or but seldom, think of our own inward concernments, with full recollection of mind.

13. Where art thou when thou art not with

7, 8. Thos. à Kempis, *Imitation of Christ*, i., xvi., 3, r.
9, 10. Emerson, *Works*, vol. iii., p. 79 (*Experience*), ab., "to the murderer" sub. "in the murderer".
11. Thos. à Kempis, *Imitation of Christ*, ii., v., 1.
12. *Idem*, iii., xxxi., 3.

thyself? And when thou hast run over all, what hast thou then profited, if thou hast neglected thyself?

14. If thou desirest peace of mind and true unity of purpose, thou must still put all things behind thee, and look upon thyself.

CHAPTER IV

WE MAY BE IN DANGER OF MORAL DEATH

1. WHOSOEVER committeth sin is the servant of sin.

2. The sin that practice burns into the blood
Will brand us, after, of whose fold we be.

Past deeds crave to be repeated

3. Every sin, the oftener it is committed, the more it acquireth in the quality of evil; as it succeeds in time, so it proceeds in degrees of badness; for, as sins proceed, they ever multiply; and, like figures in arithmetic, the last stands for more than all that went before it.

4. There is a terrible coercion in our deeds, which may first turn the honest man into a deceiver, and then reconcile him to the change: for this reason, that the second wrong presents itself to him in the guise of the only practicable right.

13, 14. Thos. à Kempis, *Imitation of Christ*, ii., v., 2, ab.

1. *John* viii. 34.

2. Tennyson, *Poems*, p. 392 (*Merlin and Vivien*).

3. Sir Thos. Browne, *Religio Medici*, pt. i., sect. xlii., "sins" sub. "they".

4. George Eliot, *Adam Bede*, cap. xxix.

5. A man is in a dangerous way when he hath plunged himself into such engagements to sin, that he cannot leave it without its costing him very dear; it will be his shame to confess it, or his undoing in the world to forsake it. It will be hard breaking over so great difficulties.

6. Whoever stops not at the first degree of sin, runs the hazard of arriving at the last and greatest.

7. It is the little rift within the lute,
That by and by will make the music mute,
And, ever widening, slowly silence all.

8. When the will would, it cannot; because when it might, it would not. Therefore by an evil will man loses his good power.

9. It is astonishing how soon the whole conscience begins to unravel, if a single stitch is dropped.

Sin kills the conscience

10. After the first blush of sin, comes its indifference; and from immoral it becomes, as it were, unmoral, and not quite unnecessary to that life which we have made.

5. Rich. Baxter, *Works*, vol. iv., pp. 359, 360 (*Christian Economics*), ab., "without its costing" sub. "for it will cost".

6. Bishop Thos. Wilson, *Maxims*, No. 653.

7. Tennyson, *Poems*, p. 386 (*Merlin and Vivien*).

8. St. Augustine, *de verb. apost.* (Quarles' *Emblems*, p. 91), "the will" sub. "it," "loses" sub. "lost".

9. Chas. Buxton, *Notes of Thought*, sect. 456.

10. Thoreau, *Essays*, p. 93 (*Civil Disobedience*).

11. It hardens all within,
And petrifies the feeling.

12. There is a dreadful callousness, which, in extremity, becomes capable of every sort of bestial habit and crime, without fear, without pleasure, without horror, and without pity.

13. O how senseless are those men who lie so deeply sunk in the earth that they can relish nothing but carnal things,

14. Who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness.

15. My nature is subdued
To what it works in, like the dyer's hand.

16. Let no man think lightly of sin, saying in his heart: "It cannot overtake me".

17. As long as the sin bears no fruit,
The fool thinks it honey;
But when the sin ripens,
Then, indeed, he goes down into sorrow.

18. Things bad begun make strong themselves by ill.

11. Burns, *Poems*, p. 189 (*Epistle to a Young Friend*).
12. Ruskin, *Sesame and Lilies* (*Of Kings' Treasuries*, sect. 28).
13. Thos. à Kempis, *Imitation of Christ*, i., xxii., 4, t. o.
14. *Eph.* iv. 19.
15. Shakespeare, *Sonnet* cxi.
16. *Dhamma-pada*, No. 121.
17. *Dhamma-pada*, No. 61.
18. Shakespeare, *Macbeth*, act iii., sc. ii.

19. Try what repentance can : what can it not ?
Yet what can it, when one cannot repent ?
O wretched state ! O bosom, black as death !
O limed soul, that struggling to be free,
Art more engaged !

20. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

21. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

22. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23. He shall die without instruction ; and in the greatness of his folly he shall go astray.

24. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

Darkness gathers about the sinner

25. The steps of his strength shall be straitened, and his own counsel shall cast him down.

26. For the end of those things is death.

19. Shakespeare, *Hamlet*, act iii., sc. ii.
20. *Rom.* vi. 16.
21. *Isa.* xxx. 13.
22, 23. *Prov.* v. 22, 23.
24, 25. *Job* xviii. 5, 7.
26. *Rom.* vi. 21,

27. Woe be to them that know not their own misery, and a greater woe to them that love their miserable life.

28. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not find peace.

29. Destruction and misery are in their ways:
And the way of peace they have not known.

30. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

31. For what shall it profit a man if he shall gain the whole world and lose his own soul?

32. O wretched man that I am! who shall deliver me from the body of this death?

33. Which way I fly is hell; myself am hell:
And in the lowest deep, a lower deep,
Still threatening to devour me, opens wide,
To which the hell I suffer seems a heaven.

27. Thos. à Kempis, *Imitation of Christ*, i., xxii., 3, ab.
28. *Isa.* lix. 8.
29. *Rom.* iii. 16, 17.
30. *Isa.* v. 20.
31. *Mark* viii. 36.
32. *Rom.* vii. 24.
33. Milton, *Poems*, vol. i., p. 171 (*Paradise Lost*, bk. iv., lines 75-9).

CHAPTER V

FELLOWSHIP IN THE MORAL LIFE IS THE WAY OF SALVATION

1. INFINITE is the help man can yield to man.

2. A man is sufficient for himself; yet ten men, united in love, were capable of being and of doing what ten thousand singly would fail in.

Strength from spiritual union

3. We must make ourselves great and strong again by association.

4. Like all other energy, spiritual power is contained in environment. Powerlessness is the normal state of every organism apart from its surroundings.

5. In contact with a large and bounteous environment its supply is limitless; in every direction its resources are infinite.

6. The power transcending all others which has influenced individuals and nations since time began, that power which is the convergence of the invisible, intangible, spiritual forces of all humanity, is public opinion.

1, 2. Carlyle, *Sartor Resartus*, vol. i., bk. iii., cap. xii., p. 284.

3. Jos. Mazzini, *Works*, vol. iii., p. 106.

4. Henry Drummond, *Natural Law in the Spiritual World*, p. 269, ab., "surroundings" sub. "environment".

5. *Idem*, p. 270.

6. Tolstoi, *The Kingdom of God*, cap. x., p. 266.

7. Even the mercifulness of one good man sounds like a voice of pardon from heaven; just as the power and the exclusion of men sound like a knell of hopelessness, and do actually bind the sin upon the soul.

The good purify us

8. The man whom society will not forgive nor restore is driven into recklessness.

9. In old days there were angels who came and took men by the hand, and led them away from the City of Destruction.

10. We see no white-winged angels now. But yet men are led away from threatening destruction: a hand is put into theirs which leads them forth gently towards a calm and bright land, so that they look no more backward, and the hand may be a little child's.

11. Blessed influence of one true human soul on another.

12. Ideas are often poor ghosts; they pass athwart us in thin vapour, and cannot make themselves felt.

13. But sometimes they are made flesh; they are clothed in a living human soul, with all its conflicts, its faith, and its love.

14. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame.

7, 8. F. W. Robertson, *Sermons*, series ii., pp. 149 150.

9, 10. George Eliot, *Silas Marner*, cap. xiv.

11-14. *Idem*, *Janet's Repentance*, cap. xix., ab.

15. Surely, whoever speaks to me in the right voice, him or her I shall follow,
As the water follows the moon, silently, with fluid steps, anywhere around the globe.

The pure lift us up

16. It is easy with the great to be great.

17. The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

18. O what is heaven but the fellowship
Of minds that each can stand against the world
By its own meek and incorruptible will!

19. Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell: fellowship is life, and lack of fellowship is death: and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them.

20. Fellowship in devotion to the moral ideal is the source of sustained power and enthusiasm.

We thirst for spiritual communion

21. It is men's moral nature, longing to be fed and strengthened, that urges them into fellowship.

15. Walt Whitman, *Leaves of Grass*, p. 297 (*Vocalism*, sect. 2).
16. H. W. Longfellow, *Poems*, p. 551 (*Birds of Passage; Santa Filomena*).
17. Emerson, *Society and Solitude*.
18. *Idem*, *Poems*, p. 297 (*Life*).
19. Wm. Morris, *A Dream of John Ball*, cap. iv.
20-21. Com.

22. We are weary of the unreal and untrue existence we are forced to lead; we are weary of the emptiness of routine, weary of the false coin of reputation that passes current in the market of vanity fair.

23. We are weary of the low standards by which actions are judged, and to which, to our dismay, we perceive our actions insensibly conform.

24. But the pressure of social influence about us is enormous, and no single arm can resist it.

25. We must needs band together, then, if we would achieve a higher life.

26. We must create for ourselves a purer atmosphere if any rarer virtues are to flourish in our midst.

27. We must make our own public opinion, to buoy us up in every loftier aspiration.

28. Fellowships we want that will hold, not religion as a duty, but duty as a religion.

CHAPTER VI

WE HAVE NO LIFE APART FROM OTHERS

1. WHO is weak, and I am not weak? who is offended, and I burn not? **We are one body**

2. For none of us liveth to himself, and no man dieth to himself.

22-28. F. Adler, *Creed and Deed*, pp. 96, 97.
1. 1 *Cor.* xi. 29.
2. *Rom.* xiv. 7.

3. Whoever degrades another, degrades me ;
And whatever is done or said, returns at
last to me.

4. I was an hungered and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

5. When saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? Or when saw we thee sick or in prison, and came unto thee ?

6. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

7. The same heart beats in every human breast.

8. Thou canst not, even if thou wouldst, separate thy life from that of humanity. Thou livest in it, by it, and for it. Thy soul cannot rid itself of the influence of the elements amongst which it moves.

9. For we are made for co-operation, like feet, like hands, like eye-lids.

10. To act against one another, then, is contrary to nature ; and it is acting against one another to be vexed and to turn away.

3. Walt Whitman, *Leaves of Grass*, p. 48 (*Song of Myself*, sect. 24).

4-6. *Matt.* xxv. 35-40, ab.

7. Matthew Arnold, *Poems* (*The Buried Life*).

8. Jos. Mazzini, *Works*, vol. iv., p. 269 (*The Duties of Man*).

9, 10. M. Aurelius, *Thoughts*, ii., 1.

11. The body is not one member, but many.

12. If the foot shall say, Because I am not the hand I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye I am not of the body; is it therefore not of the body?

But many members

13. If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? And if they were all one member, where were the body?

14. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary.

15. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

16. In order to understand what he is himself, a man must first know what that mysterious humanity is, which is formed of other men like himself, and who again are ignorant of what they are.

The social self

17. Every man contains in himself the elements of all the rest of humanity. They lie in the background, but they are there. Some time or other to every man must come the consciousness of this vaster life.

11-15. 1 *Cor.* xii. 14, 15, 17, 21, 22, 26.

16. Tolstoi, *My Confession.*

17. Edward Carpenter, *Civilisation, its Cause and Cure*, p. 128 (*Defence of Criminals*), ab.

18. By becoming one with the social self, the individual, instead of being crushed, is made far vaster, far grander, than before.

19. The renunciation which he has to accept in abandoning merely individual ends is immediately compensated by the far more vivid life he now enters into.

20. In abandoning his exclusive individuality, he becomes for the first time a real and living individual ; and, in accepting as his own the life of others, he becomes aware of a life in himself that has no limit and no end.

21. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death

CHAPTER VII

GOOD BEGETS GOOD IN THE WORLD AND EVIL BREEDS CORRUPTION

1. EVERY life is a profession of faith, and exercises an inevitable and silent propaganda.

2. Nor knowest thou what argument
Thy life to thy neighbour's creed has lent.

3. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak.

18-20. Edward Carpenter, *Civilisation, its Cause and Cure*, p. 126.
21. 1 *John* iii. 14.
1. H. F. Amiel, *Journal*, vol. i., p. 44, 2nd May, 1852.
2. Emerson, *Poems*, p. 14 (*Each and All*).
3. *Rom.* xiv. 21.

4. Much of our lives is spent in marring our own influence, and turning others' belief in us into a widely concluding unbelief, which they call knowledge of the world, while it is really disappointment in you or me. The spread of evil

5. With the sinking of high human trust, the dignity of life sinks too ; we cease to believe in our own better self, since that also is a part of the common nature which is degraded in our thought ; and all the finer impulses of the soul are dulled.

6. There is no sort of wrong deed of which a man can bear the punishment alone. We cannot isolate ourselves, and say that the evil which is in us shall not spread. Our deeds are like children that are born to us ; they live and act apart from our own will.

7. Moral evil is as infectious as the plague. Be not deceived : evil communications corrupt good manners.

8. Nothing is so contagious as example. It lets loose in our lives those bad actions which shame would have kept imprisoned. Therefore tempt not contagion by proximity, and

4. George Eliot, *Daniel Deronda*, cap. lxiv.
5. *Idem*, *Romola*, cap. lxi.
6. *a* (First two sentences) *Idem*, *Adam Bede*.
b (Third sentence) *Idem*, *Romola*, cap. xvi.
7. *a* (First sentence) W. E. Channing, *Works*, vol. ii., p. 234, ab.
b (Second sentence) 1 *Cor.* xv. 33 (ascribed variously to Euripides or Menander).

hazard not thyself in the shadow of corruption.

9. Men of character are the conscience of the society to which they belong.

Virtue communicates itself

10. As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

11. No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

12. Great men are the fire pillars in this dark pilgrimage of mankind: they stand as everlasting witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature.

13. Great deeds cannot die;
They with the sun and moon renew their light
For ever, blessing those that look on them.

8. *a* (First two sentences) La Rochefoucauld, *Maxims*, No. 230, ab., r.
b (Third sentence) Sir Thos. Browne, *Christian Morals*, pt. iii., sect. 9.
9. Emerson, *Works*, vol. iii., p. 96 (*Character*).
10. J. R. Lowell, *Poems*, vol. iii., p. 242 (*Yussouf*).
11. Owen Meredith, *Poems*, vol. ii., p. 320 (*Lucile*, pt. ii., canto vi., sect. xi.).
12. Carlyle, vol. viii., p. 89 (*Schiller*).
13. Tennyson, *Poems*, p. 184 (*The Princess*, pt. iii.).

14. There is no death for that which dwells
apart,
'Mid changing forms a secret strength
remains ;
All work endures, strong mind and noble
heart
Touch to fine issues nobler hearts and
brains.

15. Ethics are thought not to satisfy affection. But all the religion we have is the ethics of one or another holy person ; as soon as character appears, be sure love will, and veneration, and anecdotes and fables about him, and delight of good men and women in him.

16. More sweet than odours caught by him
who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we
meet,
In thoughtful moments, wafted by the
gales
From fields where good men walk, or
bowers wherein they rest.

14. W. M. W. Call, *Golden Histories*, p. 239 (*Faith*).
15. Emerson, *Works*, vol. x., p. 203 (*The Sovereignty of Ethics*).
16. Wordsworth, *Poems*, p. 627 (*Ecclesiastical Sonnets ; Eminent Reformers*).

CHAPTER VIII

WHERE THE CONSCIENCE OF THE PEOPLE IS AROUSED INIQUITY WILL BE ROOTED OUT

1. THE peoples lack faith; not that individual faith which creates martyrs, but that social faith which is the parent of victory;

The redeeming power of the social conscience

2. The faith that arouses the multitudes; faith in their own destiny, in their own mission, and in the mission of the epoch.

3. And yet as one shake is sufficient to precipitate into crystals a liquid saturated with salt, so, at the present time, it may be that only the least effort is needed in order that the truth, already revealed to us,

4. Should spread among hundreds, thousands, millions of men, and a public opinion become established in conformity with the existing conscience, and the entire social organisation become transformed. It depends upon us to make this effort.

5. When that faith shall be not only on our lips but in our hearts; when our acts shall correspond to our words, and virtue shall sanctify our life, as liberty has sanctified our intelligence;

6. When we appear before men as seekers

1, 2. Jos. Mazzini, *Works*, vol. iii., p. 86.

3, 4. Tolstoi, *The Kingdom of God*, cap. xii., p. 364, "and yet" ins. in ver. 3.

after Good, and they say of us amongst themselves: These men are a living religion,—thinkest thou our appeal to the peoples will not meet with a ready response?

7. If not the face of men,
The sufferance of our souls, the time's abuse,— The time's abuse
If these be motives weak,—break off betimes,
And every man hence to his idle bed;
So let high-sighted tyranny range on,
Till each man drop by lottery:

8. But if these,
As I am sure they do, bear fire enough
To kindle cowards, and to steel with valour
The melting spirits of women; then, countrymen,
What need we any spur but our own cause
To prick us to redress?

9. If necessity breeds no heroism, the people are not worth their own redemption.

10. Thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing: Woe to evil-doers

11. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

5, 6. Jos. Mazzini, *Works*, vol. iii., p. 134, ab.
7, 8. Shakespeare, *Julius Cæsar*, act ii., sc. i.
9. Henrik Ibsen, *Brand*, act ii.

12. Thou hast sent widows away empty, and the arms of the fatherless have been broken.

13. Therefore snares are round about thee, and sudden fear troubleth thee.

14. For when once the social conscience is aroused,

"Pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, horsed
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind".

15. Where the social conscience is awake, the triumphing of the wicked is short, and the joy of the hypocrite but for a moment.

16. He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

CHAPTER IX

NOTHING SHORT OF ENTIRE COMMITMENT CONSECRATES OUR LIFE

Self-renunciation

1. HE that has dedicated his mind to virtue and to the good of human society, whereof he is a member, has consummated all that is either profitable or necessary for him to know or to do towards the establishment of his peace.

10-13. *Job* xxii. 6-10.

14. Shakespeare, *Macbeth*, act i., sc. vii., beginning "pity, like a naked new-born babe".

15, 16. *Job* xx. 5, 8, 11, 12, 13, 14, beginning "the triumphing of the wicked".

1. Seneca, *Of a Happy Life*, cap. vi.

2. The victory is most sure
For him, who, seeking faith by virtue, strives
To yield entire submission to the law
Of conscience.

3. The way of life is wonderful; it is by abandonment.

4. Let us cast off whatsoever hindereth, entangleth, or burdeneth our flight, until we attain that which satisfieth, beyond which nothing is, beneath which all things are, of which all things are.

5. The man who consecrates his hours
By virtuous effort and an honest aim,—
At once he draws the stings of life and death.

6. Without labour there is no arriving at rest, nor without fighting can the victory be reached. Constant effort

7. If thou art unwilling to suffer, thou refusest to be crowned, but if thou desire to be crowned, fight manfully, endure patiently.

8. Without a combat thou canst not attain unto the crown of patience.

9. Be thou therefore always prepared for the fight, if thou wilt have the victory.

2. Wordsworth, *Poems*, p. 455 (*Excursion*, bk. iv.).
3. Emerson, *Works*, vol. ii., p. 300 (*Circles*).
4. St. Augustine, in *Psal.* 76 (in Quarles' *Emblems*, p. 299).
5. Young, *Night Thoughts* (Night ii., line 123).
6-9. Thos. à Kempis, *Imitation of Christ*, iii., xix., 4, r.

10. For a small recompense a long journey is undertaken. The most pitiful reward is sought after; for a single bit of money sometimes there is shameful contention.

11. For a vain matter and slight promise men fear not to toil day and night.

12. But alas, for an unchangeable good they grudge even the least fatigue.

13. Who is there that in all things serveth righteousness with so great care as the world and its lords are served withal?

Even go out of thy way to do good

14. Do not only take occasions of doing good when they are thrust upon thee, but study how to do all the good thou canst. Zeal of good works will make thee plot and contrive for them, consult and ask advice for them.

15. It will make thee glad when thou meetest with a hopeful opportunity; it will make thee do it largely, and not sparingly and by halves.

16. It will make thee do it speedily, without unwilling backwardness or delay; it will make thee do it constantly, to thy life's end.

17. It will make thee labour in it as thy trade, and not only consent that others do good at thy charge.

10-13. Thos. à Kempis, *Imitation of Christ*, ii., ii., 2, 3, ab., t. o., r.

14-17. Rich. Baxter, *Works*, vol. iv., pp. 394, 395 (*Christian Economics*), ab.

18. Holy zeal is not a sudden flash, but a constant resolution of the soul; like the natural heat and not like a fever; therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth. Not a sudden enthusiasm

19. The signs of a holy zeal are these: it is guided by right judgment, it is a zeal for truth and good, it consisteth with meekness and self denial and patience as to our own concernments.

20. It is always more careful of the substance than the circumstances; it preferreth great things before small; it contendeth not for small controversies to the loss or wrong of greater truths; it extendeth to every known truth and duty, but in due proportion. It maketh men rather zealous of good works than of their controverted opinions.

21. Holy zeal is always charitable; it is not of a hurting disposition, but is tender and merciful. Zeal against the sin is conjunct with love and pity to the sinner.

22. I made them lay their hands in mine and swear
To reverence their conscience as their king,
To ride abroad redressing human wrongs,

23. To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity.

18-21. Rich. Baxter, *Works*, vol. iii., pp. 603, 604 (*Christian Ethics*), ab., t. o.

22-23. Tennyson, *Poems*, p. 463 (*Guinevere*), ab.

24. For love is not love
When it is mingled with regards that stand
Aloof from the entire point.

CHAPTER X

BE GOOD AND THOU WILT DO GOOD

1. BY desiring what is perfectly good, even when we do not quite know what it is and cannot do what we would, we are part of the power against evil, widening the skirts of light and making the struggle with darkness narrower.

Being is doing

2. Even our failures are a prophecy,
Even our yearnings and our bitter tears
After that fair and true we cannot grasp:
As patriots who seem to die in vain,
Make liberty more sacred by their pangs.

3. Say not, the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, they remain.

4. If hopes were dupes, fears may be liars:
It may be, in yon smoke concealed,
Thy comrades chase e'en now the fliers,
And, but for thee, possess the field.

24. Shakespeare, *King Lear*, act i., sc. i.
1. George Eliot, *Middlemarch*, cap. lix., ab.
2. *Idem*, *A Minor Prophet*, 15 lines from end.
3, 4. A. H. Clough, *Poems*, p. 345 (*Say not the Struggle nought availeth*).

5. I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream, then, a shadowy lie?

6. Toil on, sad heart, courageously;
And thou shalt find thy dream to be
A truth, and noon-day light to thee.

7. Be noble! And the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own!

8. Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone!

9. Think truly and thy thoughts
Shall the world's famine feed:
Speak truly, and each word of thine
Shall be a fruitful seed:
Live truly, and thy life shall be
A great and noble creed.

CHAPTER XI

WE HAVE WITHIN OURSELVES THE POWER TO DO RIGHT

1. LET it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee; and this

Ought and can

5, 6. Ellen Hooper (*Life a Duty*).
7, 8. J. R. Lowell, *Poems*, vol. i., p. 59 (*Sonnets*).
9. Horatius Bonar, *Hymns of Faith and Hope*, p. 113 (*Be True*).

is altogether in thy power. For who is he that shall hinder thee from being good and simple?

2. Wipe out thy vain fancies by often saying to thyself: "Now it is in my power to let no badness be in this soul, nor desire, nor any perturbation at all!" Remember this power which thou hast from nature!

3. How can thy principles become dead, unless the thoughts which correspond to them are extinguished? But it is in thy power to fan these thoughts into a continuous flame. Thou canst have that opinion about anything which thou oughtest to have. If thou canst, why art thou disturbed?

4. When Duty whispers low: "Thou must,"
The youth replies: "I can".

5. Virtue could see to do what Virtue would
By her own radiant light; though sun and moon
Were in the flat sea sunk.

6. Men talk of "mere morality," which is much as if one should say, "Poor God, with nobody to help him".

7. Every human being has not only the idea of right, but is himself capable of rectitude.

1. M. Aurelius, *Thoughts*, x., 32.
2. *Idem*, viii., 29, ab.
3. *Idem*, vii., 2.
4. Emerson, *Poems*, p. 180 (*Voluntaries*, iii.).
5. Milton, *Poems*, vol. i., p. 58 (*Comus*, lines 373-5).
6. Emerson, *Works*, vol. vi., p. 206 (*Worship*).
7. W. E. Channing, *The Perfect Life*, pp. 45, 46, 48 (Lecture ii.).

8. Right is not revealed to us as the glory of unapproachable beings, whom we must reverence at a hopeless distance; it is made known to us with the consciousness that rectitude is bound up with our own lives.

9. The faith born of ethics is that man can do the right. The imperative itself brings the power to meet it. There is no duty if I cannot perform it.

The new faith

10. And as duty exists and charms and binds me, I know I can do it.

11. Men say we are born selfish, avaricious, lustful, and cannot be otherwise. We can be! And the first thing is to feel in our heart of hearts that we ought to be,—and the iron weight of that obligation will transform us and give us its iron strength.

12. Thou sayest: "But I feel that this appetite is natural to me, and therefore the gratification of it can be no sin".

13. The inordinate, violent, unruly appetite is no otherwise natural to thee, than as a leprosy is to a leprous generation. And wilt thou love thy disease because it is natural?

14. It is no otherwise natural than it is to be malicious or revengeful, and to disobey thy governors, and abuse thy neighbours: and yet

8. W. E. Channing, *The Perfect Life*, pp. 45, 46, 48 (Lecture ii.).

9-11. W. M. Salter, *Ethical Religion*, p. 312.

12. Rich. Baxter, *Works*, vol. iii., p. 111 (*Christian Ethics*), 1.

I think they will not judge thee innocent, for rebellion or abuse, because it is natural to thee.

15. Though the appetite be natural, is not reason to rule thee as natural to thee? And is not the subjection of the appetite to reason natural?

16. If it be not, thou hast lost the nature of man, and art metamorphosed into the nature of a beast.

17. Every heart contains Perfection's germ.

The joyful sense of moral power

18. There's not a man
That lives who hath not known
his godlike hours,
And feels not what an empire
we inherit
As natural beings in the strength of nature.

19. Mercy has a human heart,
Pity a human face,
And Love the human form divine,
And Peace the human dress.

20. Truth, and life-lightening Duty,
Love, without crown or sword,
That by his might and godhead makes
man god and lord;
These have we, these are ours.

13-16. Rich. Baxter, *Works*, vol. iii., p. 111 (*Christian Ethics*), r.

17. Shelley, *Poems*, vol. i., p. 47 (*Queen Mab*, v.).

18. Wordsworth, *Poems*, p. 251 (*The Prelude*, bk. iii.).

19. Wm. Blake, *Songs of Innocence* (*The Divine Image*).

20. A. C. Swinburne, *Songs before Sunrise*, p. 189 (*A Marching Song*).

21. Thanks to the human heart by which we live.

CHAPTER XII

WE MUST BE BORN AGAIN

There are turning points in life

1. THE epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk ;

2. In a thought which revises our entire manner of life, and says : "Thus hast thou done, but it were better thus". And all our after-years like menials serve and wait on this and execute its will.

3. An event or a book, a living word or a stirring example, a sorrowful tale of the present or a radiant glimpse of the future—anything may be the instrument to bring about this momentous crisis.

4. To some it may come with a violent shock, throwing into convulsions the whole of their moral nature ; in others, the heart's deepest springs will be opened, as by the touch of a friendly hand.

5. But all those who have pledged themselves for life and for death to any great cause whatso-

21. Wordsworth, *Poems*, p. 360 (*Intimations of Immortality*, xi.).

1, 2. Emerson, *Works*, vol. ii., p. 152 (*Spiritual Laws*).

3-5. Stepniak, *The Career of a Nihilist*, cap. ix., p. 94, r.

ever, must have passed through such a moment of moments, for no amount of accumulated impressions can take the place of this one vivifying touch.

6. How would a thief be reformed if he slowly reduced the number of his burglaries, or a wife-beater, by gradually diminishing the number of his blows. "Let him that stole steal no more" is the only feasible, the only moral, and the only humane way.

7. One little weakness, we are apt to fancy, all men must be allowed, and we even claim a certain indulgence for that apparent necessity of nature which we call our besetting sin.

8. But if contact at this point be not broken off, we are virtually in contact still with the whole environment.

9. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Conversion is a new insight

10. Conversion does not alter, but only reveals a man's spiritual obligations and position: it puts him into no divine kingdom, where he was not already.

11. He stands in the same universe in which he stood before, only the scales have fallen from his eyes.

6. Henry Drummond, *Natural Law in the Spiritual World*, p. 185, ab.

7, 8. *Idem*, p. 186, ab.

9. *James* ii. 10.

10, 11. Martineau, *Essays*, vol. ii., p. 426 (*Tracts for Priests and People*).

12. Those who are truly converted are kind-hearted, indulgent, praising the works of their neighbour as far as they can, and they rejoice in his well-being, and have sympathy with him in his troubles. The fruits of conversion

13. They speak mildly, using soft words, and seek reconciliation with those who have done them wrong.

14. They are ever merciful, ready to assist without regard to their own advantage.

15. They maintain their love, enjoyment and cheerfulness under distress, poverty, and contempt.

16. They are decorous in the satisfying of their natural wants, shunning all excess, and if they by accident transgress, avoiding it for the future.

17. They are careful to fill up their time with useful undertakings, rejoicing in spirit as they exercise themselves in good works.

18. The falsely converted are spiteful, and look with an evil eye on the usefulness or piety of others; they are ready to breed mischief with a taunt, and are revengeful, sneering, and puffed up in their own conceits. How false conversion betrays itself

19. They burn like a furnace with the desire of temporal things, and seek their own pleasure and ease when and how they may.

20. They want to have praise and reward for all that they do.

21. Those who are not truly converted deem all their works and services of great value, and it is not at all to their taste to be subject to others ;

22. And they are fond of reproving others unnecessarily, and of discoursing on lofty matters, and boast themselves proudly of all that belongs to them, and yet cover all this under a specious show of piety and humility, that men may not take it amiss of them.

23. If any seem to put a slight upon them they are contentious, and defend and justify themselves to the utmost that they can.

24. They are arrogant and ambitious, and unyielding in their hardness of spirit. These are all still in the hands of the enemy, yea, did they wear the Pope's tiara.

CHAPTER XIII

TRUE REPENTANCE FREETH US FROM GUILT

Remorse is punishment

1. WHAT will be the punishment ? Perhaps nothing else than not having done thy duty ; thou wilt lose the character of fidelity, modesty, propriety. Do not look for greater penalties than these.

2. The anguish of the lost ones of this world is not fear of punishment. It was and is the

12-24. Dr. John Tauler, *Sermons*, vii., pp. 231-3, ab., *c.*, t. o.

1. Epictetus, *Discourses*, bk. iii., cap. vii.

misery of having quenched a light brighter than the sun ; the intolerable sense of being sunk ; the remorse of knowing that they were not what they might have been.

3. Not less but more than Dante, we know for certain that there is a heaven and a hell—a heaven, when a good deed has been done ; a hell, in the dark heart able no longer to live openly.

4. O Conscience, into what an abyss of fears
And horrors hast thou driven me ; out of which
I find no way, from deep to deeper plunged !

5. To my sick soul, as sin's true nature is,
Each toy seems prologue to some great amiss.

6. Thoughts, my tormentors, armed with deadly stings, raise

7. Dire inflammation which no cooling herb or med'cinal liquor can assuage,
Nor breath of vernal air from snowy Alp.

8. Whither fly I ? To what place can I safely fly ? To what mountain ? To what

2. F. W. Robertson, *Sermons*, series ii., p. 223 (*Discourse on Luke* xix. 10).
3. Edward Dowden, *Studies in Literature*, p. 117, ab.
4. Milton, *Poems*, vol. ii., p. 95 (*Paradise Lost*, bk. x., lines 842-4).
5. Shakespeare, *Hamlet*, act iv., sc. v.
6, 7. Milton, *Poems*, vol. ii., p. 224 (*Samson Agonistes*, lines 623-8), ab.

den? To what strong house? What castle shall I hold? What walls shall hold me? Whithersoever I go, my Self followeth me.

9. Long is the way
And hard, that out of hell leads up to light.

10. First of all, be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin; and there is a shame which is glory and grace.

Make no compromise with sin

11. Condemn what thou art doing; and when thou hast condemned it, do not despair of thyself.

12. No evil dooms us hopelessly except the evil we love and desire to continue in, and make no effort to escape from.

13. Stop not short of that point of entire faithfulness wherein conscience can reward thee.

14. Let no reservations lie latent in the mind concerning some unhallowed sentiment or habit in the present, some possibly impending temptation in the future.

15. He that repenteth truly is greatly sorrowful for his past sins: not with a superficial sigh

8. St. Augustine, in *Psal.* 33 (Quarles' *Emblems*, p. 175).
9. Milton, *Poems*, vol. i., p. 131 (*Paradise Lost*, bk. ii., lines 432, 433).
10. *Ecclus.* iv. 20, 21, "first of all" ins.
11. Epictetus, *Discourses*, bk. iv., cap ix.
12. George Eliot, *Daniel Deronda*, cap. lvii.
13. F. P Cobbe, "not" ins., "can" sub. "could".
14. *Idem*, "let no" ins.

or tear, but a pungent, afflictive sorrow ; such a sorrow as hates the sin so much, that the man would choose to die rather than act it any more.

16. A proud heart doth so much overvalue all that is within itself, that every little sorrow for their sin, or wish that they had done better, when they have had all the sweetness of it, doth go with them for true repentance.

17. If they forbear but such sins as their flesh can spare, as unnecessary to its ease, provision, or content ; yea, or such sins as the flesh commandeth them to forbear, as tending to their dishonour in the world ; they take this for true obedience.

18. What art thou afraid of? Of becoming too humble, too detached, too pure, too true, too reasonable ? Be afraid of nothing so much as of this false fear, this foolish worldly wisdom, which hesitates between vice and virtue, between life and death.

19. Look to thy repentance that it be deep and absolute, and free from hypocritical exceptions and reserves.

20. For half and hollow repentance will not carry thee through hard and costly duties, but that which is sincere will break over all.

21. It will make thee so angry with thyself and thy sins, that thou wilt be as inclined to

15. Jeremy Taylor, *Holy Living*, cap. iv., sect. ix.
16, 17. Rich. Baxter, *Works*, vol. iii., p. 19 (*Christian Ethics*), ab., t. o.
18. Fénélon, *Spiritual Letters to Men*, ii., ab., t. o.
19-21. Rich. Baxter, *Works*, vol. vi., p. 510 (*Christian Politics*).

take shame to thyself in an honest revenge, as an angry man is to bring shame upon his adversary.

22. Be sure that thy repentance contain in it a desire to be perfectly holy, and a resolution against all known and wilful sinning, and particularly that thou wouldst not commit the same sins if thou hadst again the same temptations.

23. To do it no more is the truest repentance.

Out of compunction springs new strength

24. In vain is that washing where the next sin defileth. He hath ill repented whose sins are repeated.

25. Desire not that consolation that taketh away compunction. The beginning of compunction is the beginning of a new life.

26. Repentance clothes in grass and flowers
The grave in which the past is laid.

27. There is nothing to be done save to atone for the past by unremitting fidelity.

28. The fountain in which sins are indeed to be washed away is that of love, not of agony.

22. Rich. Baxter, *Works*, vol. vi., p. 525, ab.
23. Luther.
24. St. Augustine, in *Solil.* (Quarles' *Emblems*, p. 175).
25. *a* (First sentence) Thos. à Kempis, *Imitation of Christ*, ii., x., 3, "away" sub. "from me".
b (Second sentence) George Eliot, *Daniel Deronda*, cap. lvii.
26. John Sterling, *Poems*, p. 196 (*The Penitent*).
27. Fénélon, *Spiritual Letters to Men*, xxiv., r., t. o.
28. Ruskin.

29. It is the dark idolatry of Self
Which, when our thoughts and actions once are done,
Demands that man should weep, and bleed, and groan.

30. O vacant expiation! Be at rest!
The Past is Death's, the Future is thine own!
And love and joy can make the foulest breast
A paradise of flowers, where Peace might build her nest.

CHAPTER XIV

REPENTANCE DEMANDETH CONFESSION AND RESTITUTION

1. SET all right between thee and thy neighbours by confessing thine injuries against them, and making them restitution and satisfaction; for this also is included in thy repentance. The yearning to be true

2. There is something strengthening, something soothing, and at the same time humbling, in acknowledging that we have done wrong. Who has a secret of guilt lying like lead upon his heart? As he values serenity of soul, let that secret be made known.

29, 30. Shelley, *Poems*, vol. i., p. 359 (*The Revolt of Islam*, canto viii., ver. 22).

1. Rich. Baxter, *Works*, vol. vi., p. 525 (*Christian Politics*), ab.

2. F. W. Robertson, *Sermons*, series i., pp. 135, 136, ab.

3. It is not the desire to sin again that makes men long to unburden their consciences; but it is the yearning to be true, which lies at the bottom even of the most depraved hearts; to appear what they are, and to lead a false life no longer.

4. The purifying influence of public confession springs from the fact that by it the hope in lies is forever swept away, and the soul recovers the noble attitude of simplicity.

5. When a well-informed conscience telleth thee that confession is thy duty, let not pride detain thee from it, but do it whatever it may cost thee.

Make good the wrong done

6. Every one that possesseth and retaineth that which is indeed another man's, and hath acquired no just title to it himself, must make restitution.

7. He that either by force, or fraud, or negligence, or any injustice, hath done wrong to another, is bound to make him a just compensation.

8. Satisfaction must be made for slanders, lies, and defaming of others, by confessing the sin and unsaying what was said, not only as openly as it was spoken, but as far as it is since carried on by others, and as far as the reparation of thy neighbour's good name requireth, if thou art able.

3. F. W. Robertson, *Sermons*, series ii., p. 149.
4. George Eliot, *Romola*, cap. ix.
5. Rich. Baxter, *Works*, vol. vi., pp. 509, 510 (*Christian Politics*).

9. Chastity cannot be restored, nor corrupted honour repaired; but where it can be done without a greater evil than the benefit will amount to, the two persons ought to join in marriage.

10. When really thou art bound to restitution or satisfaction, stick not at the cost or suffering, be it never so great, but be sure to deal faithfully with conscience.

Only restitution can bring inward peace

11. Else thou wilt keep a thorn in thy heart, which will smart and fester till it be out; and the ease of thy conscience will bear the charge of thy most costly restitution.

12. What a perplexed case are some men in, who have injured others so far as that all they have will scarce make them due satisfaction!

13. Especially public oppressors, who injure whole countries or communities; and unjust judges, who have done more wrong perhaps in one day or week than all their estates are worth!

14. And unjust lawyers, who plead against a righteous cause; and false witnesses, who contribute to the wrong; and oppressing landlords, and deceitful tradesmen, who live by injuries!

15. And what satisfaction is to be made by an adulterer? In how sad a case are all these men!

6-15. Rich. Baxter, *Works*, vol. vi., pp. 513-8 (*Christian Politics*), ab., t. o., r.

CHAPTER XV

OUR DEEDS REACT UPON OUR OWN CHARACTER

1. RESIST manfully; one habit overcometh another.

Resist habit by habit

2. If thou wouldst make anything a habit, do it; if thou wouldst not make it a habit, do not do it.

3. Old inbred habits will make resistance, but by better habits they shall be entirely overcome.

4. Refrain to-night:
And that shall lend a kind of easiness
To the next abstinence: the next more easy;

5. For use almost can change the stamp of nature,
And master the devil, or throw him out
With wondrous potency.

6. Every sin thou slayest, the spirit of that sin passes into thee, transformed into strength; every passion, not merely kept in abeyance by asceticism, but subdued by a higher impulse, is so much character.

7. From performing just actions a man be-

1. Thos. à Kempis, *Imitation of Christ*, i., xxi., 2.
2. Epictetus, *Discourses*, bk. ii., cap. xviii.
3. Thos. à Kempis, *Imitation of Christ*, iii., xii., 5.
4, 5. Shakespeare, *Hamlet*, act iii., sc. iv.
6. F. W. Robertson, *Sermons*, series ii., p. 203, ab.

comes just ; and from performing temperate ones, temperate ; but without performing them no person would even be likely to become good.

8. The generality of men do not do these things, but taking refuge in words, they think that they are philosophers, and that in this manner they will become good men.

9. And what they do is like what sick people do, who listen attentively to their physicians, and then do not attend to the things which they prescribe.

10. In the conduct of life habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing ; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life.

Habit is a living maxim

11. Nor deem that acts heroic wait on chance :
The man's whole life preludes the single deed.

12. Our lives make a moral tradition for our individual selves, as the life of mankind at large makes a moral tradition for the race ; and to have once acted greatly, seems a reason why we should always be noble.

7-9. Aristotle, *Ethics*, ii., 4.
10. H. F. Amiel, *Journal*, vol. i., p. 9, 30th Dec., 1850.
11. J. R. Lowell, *Poems*, vol. iv., p. 87 (*Under the Old Elm*, vii., 3).
12. George Eliot, *Romola*, cap. xxxix.

13. Our acts our angels are, for good, for ill,
Our fatal shadows, that walk by us still.

14. Our deeds pursue us from afar,
And what we have been makes us what we are.

15. Exercise every virtue and flee from every vice; for a virtue draws others after it, and a vice draws others after it; the reward of virtues is virtue, and the reward of vice is vice.

CHAPTER XVI

A HOLY PURPOSE PREDISPOSETH THE SOUL TO VIRTUE

1. GREAT souls are not those which have fewer passions and more virtue than common ones, but those only which have greater aims.

A purpose steadieth life

2. Life without a plan,
As useless as the moment it began,
Serves merely as a soil for discontent
To thrive in, an encumbrance ere half spent.

3. The man without a purpose is like a ship without a rudder: a waif, a nothing, a no-man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose:

13. John Fletcher, *Lines upon An Honest Man's Fortune.*
14. *Ibid.*
15. Ben Asai.
1. La Rochefoucauld, *Maxims*, No. 603.
2. Wm. Cowper, *Poems* (*Hope*).

and having it, throw such strength of mind and muscle into thy work as has been given thee.

4. The beginning of all evil temptations is inconstancy of mind. For as a ship without a helm is tossed to and fro with the waves, so the man who is careless and apt to leave his purpose is many ways tempted.

5. Trust not to thy feeling, for whatever it be now, it will quickly be changed into another thing.

6. 'Tis the most difficult of tasks to keep
Heights which the soul is competent to gain.

Mere emotion is unstable

7. As long as thou livest thou art subject to mutability, even against thy will: so as thou art found one while merry, another while sad: one while quiet, another while troubled: now devout, then indevout: now diligent, then listless: now grave, and then light.

8. But he that is wise and well instructed standeth fast in spite of those mutable things, not heeding what he feeleth in himself, or which way the wind of ir..tability bloweth, but so that the whole intention of his mind tendeth to the right and best end.

3. Carlyle.
4. Thos. à Kempis, *Imitation of Christ*, i., xiii., 5, t. o.
5. *Idem*, iii., xxxiii., 1.
6. Wordsworth, *Poems*, p. 454 (*The Excursion*, bk. iv.), "'tis" sub. "and".
7, 8. Thos. à Kempis, *Imitation of Christ*, iii., xxxiii., 1, ab., t. o.

9. With respect to any final aim or end, the greater part of mankind live at hazard.

Let nothing turn thee aside

10. They have no certain harbour in view, nor direct their course by any fixed star. But to him that knoweth not the port to which he is bound, no wind can be favourable.

11. When once thou hast conceived and determined thy mission within thy soul, let naught arrest thy steps.

12. Fulfil it with all thy strength ; fulfil it, whether blessed by love or visited by hate ; whether strengthened by others, or in the sad solitude that almost always surrounds the martyrs of thought.

13. The path is clear before us ; we are cowards, unfaithful to our own future, if, in spite of sorrows and delusions, we do not pursue it to the end.

14. The minds of all men are at some times in a state more nearly perfect, and at other times in a state more depraved. Fix and cherish the good hours of the mind, obliterate and take forth the evil.

Fix the best in thee

15. It is the shame and folly of the human race, that the greatest part of them do not resolve upon any fixed and settled method of life, but,

9, 10. Archbishop Leighton, *Works*, vol. iv., p. 194 (as adapted by Coleridge).

11-13. Jos. Mazzini, *Works*, vol. iii., p. 171, ab.

14. Lord Bacon, *Advancement of Learning*, ii., xxii., 14, ab.

like the brute creatures, live and die without design, and without proposing any reasonable end.

16. All virtue lies in strength of character or of moral purpose; for the gentle, winning qualities rise into virtue only when pervaded and sustained by moral energy.

17. Natural amiableness is too often seen in company with sloth, with uselessness, with the vanity of fashionable life. It is no ground of trust, no promise of fidelity in any of the great exigencies of life.

18. It is strength of holy purpose, infused into the kind affections, which raises them into virtues, or gives them a moral worth not found in constitutional amiableness.

19. My heart is a vain heart, vagabond and unstable; and whilst it divers ways seeketh rest, findeth none, but remaineth miserable through labour, and void of peace.

A holy aim forms virtues as nature doth a flower

20. It agreeth not with itself, it altereth resolutions; changeth the judgment, frameth new thoughts, pulleth down the old, and buildeth them up again. It willeth and willeth not, and never remaineth in the same state.

15. Archbishop Leighton, *Works*, vol. iv., p. 363, ab.

16-18. W. E. Channing, *Works*, vol. ii., p. 109 (*Self-Denial*), ab., t. o.

19, 20. St. Bernard, *Med.* 9 (Quarles' *Emblems*, p. 191), ab., t. o.

21. What boots it at one gate to make defence,
And at another to let in the foe,
Effeminately vanquished ?

22. If these two things be supposed, that a man set before him honest and good ends, and again, that he be resolute, constant, and true unto them ; it will follow that he shall mould himself into all virtue at once.

23. When a carver makes an image, he shapes only that part whereupon he worketh ; as if he be upon the face, that part which shall be the body is but a rude stone still, till such times as he comes to it.

24. But, contrariwise, when nature makes a flower or living creature, she formeth rudiments of all the parts at one time.

25. So, in obtaining virtue by habit, while a man practiseth temperance, he doth not profit much to fortitude, nor the like.

26. But when he dedicateth and applieth himself to good ends, look, what virtue soever the pursuit and passage towards those ends doth commend unto him, he is invested of a precedent disposition to conform himself thereunto.

27. He it is who, when great trials come,
Nor seeks nor shuns them, but doth calmly stay,
Till he the thing and the example weigh ;

21. Milton, *Poems*, vol. ii., p. 222 (*Samson Agonistes*, lines 560-2).

22-26. Lord Bacon, *Advancement of Learning*, ii., xxii., 15, ab.

28. Whom neither force nor fawning can
Unpin, or wrench from giving all their due.

29. Whom none can work or woo
To use in anything a trick or sleight,
For, above all things, he abhors deceit:

30. His words, and works, and fashions, too,
All of a piece, and all are clear and straight.

31. He it is who never melts or thaws
At close tentations; when the day is done,
His goodness sets not, but in dark can run.

32. The sun to others writeth laws,
And is their virtue; Virtue is his sun.

CHAPTER XVII

KEEP TO THE STRAIT AND NARROW WAY

1. OUR hard entrance into the world, our miserable going out of it, our sicknesses, disturbances, and sad encounters in it, do clamorously tell us we come not into the world to run a race of delight, Life must be serious

2. But to perform the sober acts and serious purposes of man; which to omit were foully to miscarry in the advantage of humanity.

27-32. George Herbert, *The Temple*, p. 63 (*Constancie*), ab., r., "he it is" ins. verses 29, 33.

1, 2. Sir Thos. Browne, *Christian Morals*, pt. iii., sect. 23, "encounters" sub. "rencounters".

3. Life is neither a pain nor a pleasure, but serious business, which it is our duty to carry through and conclude with honour.

4. He who aims high must dread an easy home and popular manners. Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit.

Trifling undoes the soul

5. For thy soul's sake, consider and tell thyself, if thy estate in the world did lie upon the spending of this day or week, or if thy life lay on it, so that thou must live or die, be poor or rich, sick or well, as thou spendest it,

6. Wouldst thou then waste it in dressings, or compliment, or play ? and wouldst thou find any time to spend on impertinent triflings ?

7. Or rather wouldst thou not be up betime, and about thy business, and turn by thy games and thy diverting company, and disappoint thine idle visitors, and let them find that thou art not to be spoken with, nor at leisure to do nothing, but will rather seem uncivil and morose, than be undone ?

8. The foolish follow after vanity ; deluded men !
While the wise guard earnestness as their richest treasure.

3. De Tocqueville.
4. Emerson, *Works*, vol. vi., p. 155 (*Culture*).
5-7. Rich. Baxter, *Works*, vol. iii., p. 126 (*Christian Ethics*).
8. *Dhamma-pada*, No. 26.

9. Follow not after vanity, nor familiarity
with the delight of lust,
For the earnest and the thoughtful obtain
ample joy.

10. Let thine eyes look straight on, and let thine eye-lids look straight before thee. Remove thy feet from evil. Turn not to the right hand nor to the left. Ponder the path of thy feet, and let all thy ways be established. Avoid the wide gate

11. One may go wrong in many different ways,—but right only in one ; and so the former is easy, the latter difficult : easy to miss the mark, but hard to hit it.

12. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away.

13. For they sleep not unless they have done mischief ; and their sleep is taken away unless they cause some to fall.

14. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

15. Enter ye in at the strait gate : for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat :

9. *Dhamma-pada*, No. 27.
10. *Prov.* iv. 25, 27.
11. Aristotle, *Ethics*, ii., 5.
12-14. *Prov.* iv. 14-18.

16. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

17. Ask thy lone soul what laws are plain to thee,—
Thee and no other! Stand or fall by them!
That is the part for thee.

18. Enter the path! There is no grief like hate!
No pains like passion, no deceit like sense!
Enter the path!

CHAPTER XVIII

RETURN NOT INTO THE EVIL WAY

1. THOU art declining,—when thou growest bolder with sin, or with the occasions of it, and temptations to it, than thou wert in thy more watchful state;

The beginning of backsliding

2. When thou makest a small matter of those inward corruptions and infirmities, which once seemed grievous to thee, and almost intolerable;

3. When thou growest neglectful of thy heart, and a stranger to it, and findest little

15, 16. *Matt.* vii. 13, 14.
17. Browning, *Poems*, vol. ii., p. 669 (*Ferishtah's Fancies, A Camel Driver*).
18. Edwin Arnold, *Light of Asia*, bk. viii., p. 233.

work about it from day to day, either in trying it or watching it ;

4. When spiritual helps and advantages are less relished and valued ; when thou growest more impatient of reproof for sin, and lovest not to be told of anything in thee that is amiss ; but lovest those best that most highly applaud thee ;

5. When thou growest more uncharitable and censorious to the brethren that differ from thee in tolerable points ; and less tender of the names or welfare of others ;

6. When sense and appetite and fleshly pleasure are grown more powerful with thee, and thou makest a great matter of them, and canst not deny them without a great deal of striving and regret, as if thou hadst done some great exploit if thou live not like a beast ;

7. When thou art more proud and impatient, and art less able to bear disesteem, and slighting, and injuries from men, or poverty, or sufferings ;

8. Then the life of the duty doth decay, and it dwindleth towards a dead formality ; like a body in a consumption, when the vivid complexion and strength and activity become corrupted.

Tasting the bait

9. In man's backsliding into positive sin, the judgment doth reason more remissly than it did before, and the will doth oppose it with less resolution, and with greater faintness and indifferency.

10. Then the sinner tasteth of the bait, and

first draweth as near to sin as he dare, and embraceth the occasions and opportunities of sinning, while yet he thinketh to yield no further.

11. And in this case he is so long disputing with the tempter, and hearkening to him, and gazing on the bait, till at last he yieldeth ; and having long been playing on the pit's brink, his violent lust or appetite doth thrust him in.

The complete return

12. When he hath once sinned, against knowledge, he is troubled awhile, and this he taketh for true repentance ; and when he is grown into some hope that the first sin is forgiven him, he is the bolder to venture on the like again ; and thinketh that the second may as well be forgiven as the first.

13. In the same order he falleth into it again and again, till it come to a custom.

14. And by this time he loveth it more, and wisheth it were lawful, and there were no danger by it.

15. And then he thinketh himself concerned to prove it lawful ; so as to quiet conscience, that it may not torment him ; and therefore he gladly heareth what the justifiers of his sin can say for it, and he maketh himself believe that the reasons are of weight.

16. And then he sinneth without remorse.

1-16. Rich. Baxter, *Works*, vol. iv., pp. 355-8 (*Christian Economics*), ab., t. o., r., in verse 8, "when" ins., "become corrupted" sub. "decay".

CHAPTER XIX

HE IS FREE WHO CAN WILL WHAT HE OUGHT

1. THOU oughtest with all diligence to endeavour, that in every place, and in every external action or occupation, thou mayest be inwardly free and thoroughly master of thyself, and that all things be under thee, and not thou under them. **Be master of thyself**

2. Thou must be lord and master of thine own actions, and not be a slave or a hireling.

3. It is the business of a perfect man never to relax his mind from attentive thought of spiritual things, and thus to pass amidst many cares, as it were without care: not as one destitute of all feeling, but by the privilege of a free mind.

4. If thou rest thy peace on any person, because thou hast formed a high opinion of him, and because you are in daily familiar intercourse with each other, thou wilt become entangled and unstable.

5. That which little or nothing profiteth is minded, and that which is especially necessary is negligently passed over, because the whole man doth slide off to external things, and unless

1, 2. Thos. à Kempis, *Imitation of Christ*, iii., xxxviii., 1.
3. *Idem*, iii., xxvi., 1., t. o.
4. *Idem*, iii., xlii., 1.

he speedily recover himself, he settleth down in them, and that willingly.

6. He is not free who can do what he wills. True freedom consists not in following our impulses, but in subjecting them to the thought of the best.

Appetite is a bondage

7. They who imagine that self-denial entrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the liberty over ourselves, setting us free from the bondage of our corruption,

8. Enabling us to bear afflictions, to foresee them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles which others so eagerly contend for.

9. Our passions are the harshest of all tyrants; give way to them but a little and we shall be in a state of ceaseless conflict, unable to breathe freely a moment.

10. They betray and wring the heart; they trample reason and honour under foot; they never say, "It is enough!"

11. Save me from that fatal bondage which human presumption is not ashamed to call liberty.

12. The soul does violence to itself when it

5. Thos. à Kempis, *Imitation of Christ*, iii., xliv., 2.
6. *a* (First sentence), St. Augustine.
b (Second sentence), W. M. Salter.
7, 8. Bishop Thos. Wilson, *Sacra Privata* (*On Self-Denial*).
9-11. Fénélon, *Spiritual Letters to Men*, cxxiii., ab., t. o.

is overpowered by pleasure or by pain ; when it plays a part, and does anything insincerely and untruly ; when it allows any act of its own and any movement to be without an aim.

13. Everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapour, and life is a warfare and a stranger's sojourn, and after-fame is oblivion.

Liberty is inward law

14. What then is that which is able to conduct a man ?

15. It consists in keeping the spirit within free from violence and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything.

16. True liberty is not the power to choose evil.

17. Liberty is duty,
Not license.

18. Without this inward, spiritual freedom, outward liberty is of little worth. What boots it that I am crushed by no foreign yoke, if through ignorance and vice, through selfishness and fear, I want the command of my own mind ?

Inward slavery is worse than outward

12. M. Aurelius, *Thoughts*, ii., 16, ab.
13-15. *Idem*, ii., 17, ab.
16. Jos. Mazzini.
17. Hartley Coleridge, *Poems*, vol. ii., p. 50 (*Freedom*).

19. The worst tyrants are those which establish themselves in our own breasts. The man who wants force of principle and purpose, is a slave, however free the air he breathes.

20. Reason in man obscured or not obeyed,
Immediately inordinate desires
And upstart passions catch the government
From Reason, and to servitude reduce
Man, till then free.

Intellectual freedom

21. I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which delights in virtue and sympathises with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

22. To a man intellectually free, truth is not what it is to passive multitudes, a foreign substance, dormant, lifeless, fruitless ; but penetrating, prolific, full of vitality, and ministering to the health and expansion of the soul.

23. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and

18, 19. W. E. Channing, *Works*, vol. ii., p. 83 (*Spiritual Freedom*).

20. Milton, *Poems*, vol. ii., p. 129 (*Paradise Lost*, bk. xii., lines 86-90).

21. W. E. Channing, *Works*, vol. ii., p. 81 (*Spiritual Freedom*), ab., t. o.

22. *Idem*, vol. i., p. 77 (*Napoleon Bonaparte*), ab.

chill our hearts, as an armed and hundred-eyed police.

24. A sect skilfully organised, trained to utter one cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsying to the intellect as the Inquisition.

25. I call that mind free which does not content itself with a passive or hereditary faith, which uses instructions from abroad, not to supersede, but to quicken and exalt its own energies.

26. I call that mind free which acts from an inward spring, from immutable principles, which it has deliberately espoused.

27. I call that mind free which resists the bondage of habit, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

23, 24. W. E. Channing, *Works*, vol. ii., p. 89 (*Spiritual Freedom*), ab.

25-27. *Idem*, vol. ii., pp. 81, 82 (*Spiritual Freedom*), ab., t. o.

CHAPTER XX

SPIRITUAL LIFE IS A CONSTANT GROWTH

Strengthening day by day

1. WHEN the young bees first begin to live, they are unable to hover over flowers or to fly to the mountains, or even to the little hills where they might gather honey.

2. But they are fed for a time with the honey laid up by their predecessors, and by degrees put forth their wings and grow strong, until they fly abroad and gather their harvest from all the country round.

3. Now we are as yet unable to fly at will and attain the desired aim of perfection, but if we begin to take shape through our desires and resolutions, our wings will gradually grow, and we may hope one day to become spiritual bees.

4. Growth is a gradual process, not a convulsive start accomplishing the work of years in a moment.

5. As easily might a science be mastered by one struggle of thought, as sin be conquered by a spasm of remorse.

6. Continuous, patient effort, guided by a wise deliberation, is the true means of spiritual progress.

7. But this one thing I do : forgetting those

1-3. Francis de Sales, *Devout Life*, pt. iv., cap. ii., ab., t. o.

4-6. W. E. Channing, *Works*, vol. ii., p. 118 (*Christ's Character*), ab.

7. *Phil.* iii. 13, "I reach" sub. "and reaching".

things which are behind, I reach forth unto those things which are before.

8. Many are drawn back from a spiritual progress and the diligent amendment of their lives by extreme fear of the difficulty or the labour of the combat. Not repose but effort

9. But there is no other test of growth than a more frequent victory over temptations.

10. Piety is not an end but a means ; a means of attaining the highest culture by the purest tranquillity of soul.

11. But what we think is our cure is more often only a lull or change of evil.

12. Our fervour and profiting should increase daily : but now it is accounted a great matter if a man can retain but some part of his first zeal.

13. Some are at first so eager to take upon themselves all manner of hardships and indignities, that the severities and self-humiliation of those with whom they live are too light and few for them ;

14. But after they have travelled this road for a while, they are not only able to submit to the ordinary habits of others, but it is hardly possible

8. Thos. à Kempis, *Imitation of Christ*, i., xxv., 3.

9. Jeremy Taylor, *Holy Dying*, cap. ii., sect. ii., " but there is no other test of growth than " ins.

10. Goethe.

11. La Rochefoucauld, *Maxims*, No. 193, " but " ins.

12. Thos. à Kempis, *Imitation of Christ*, i., xi., 5.

13, 14. Dr. John Tauler, *Sermons*, vii., p. 229, ab., t. o.

to make things comfortable and easy enough for them to prevent their complaining, and every little inconvenience annoys them.

15. O the lukewarmness and negligence of our times! that we so quickly decline from the ancient fervour, and are come to that pass that very sloth and lukewarmness of spirit maketh our own life tedious unto us.

Pressing onward

16. Always add, always proceed; neither stand still, nor go back, nor deviate. He that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth.

17. Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. But if thou sayest, "I have enough," thou perishest.

18. Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast.

19. Lose not thy confidence of making pro-

15. Thos. à Kempis, *Imitation of Christ*, i., xviii., 6.
16, 17. St. Augustine, Serm. 15, *de verb. apost.* (Quarles *Emblems*, p. 196), r.
18. O. W. Holmes, *Poems*, p. 161 (*The Chambered Nautilus*).

gress in righteousness : there is yet time, the hour is not yet past.

20. But why wilt thou defer thy good purpose from day to day ? Arise and begin in this very instant, and say : "Now is the time to be doing, now is the time to be striving, now is the fit time to amend myself".

21. Persons lightly dipped, not grained in generous honesty, are but pale in goodness, and faint-hued in integrity.

22. But be thou what thou virtuously art, and let not the ocean wash away thy tincture.

CHAPTER XXI

EQUIP THY SOUL FOR BATTLE

1. MANIFOLD and various are the ways
Of restoration, fashioned to the steps
Of all infirmity, and tending all
To the same point, attainable by all—
Peace in ourselves.

2. Thou oughtest to have a good hope for getting the victory ; but thou must not be secure, lest thou wax either negligent or proud.

19. Thos. à Kempis, *Imitation of Christ*, i., xxii., 5, t. o.

20. *Ibid.*, "but" sub. "why".

21, 22. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 9, ab.

1. Wordsworth, *Poems*, p. 466 (*The Excursion*, bk iv.).

2. Thos. à Kempis, *Imitation of Christ*, i., xxv., 1.

3. Let not a man trust his victory over his nature too far; for nature will lie buried a great time, and yet revive, upon the occasion or temptation.

4. Ill foreboded is our strongest guard.

5. It is not amidst the hurly-burly of exciting temptations that we can safely look around us for motives to check evil promptings.

In quiet hours garner wisdom

6. Let the rules be gathered up, let the motives be fixed within us, while the temptations are absent, and it is thus, and thus only, that when the temptations are present, we shall find the motives at hand for resisting them.

7. For hearts of genuine dignity, those hours will always be productive which are consecrated to forming and imparting vitality, inwardly, to their ideals.

8. Those hours of recollection, of meditation, not only in regard to that which we know or do not know, but in regard to that which we aspire to, in regard to the idea with which our hearts are laden.

9. Every philosophic meditation has, like prayer, something in it of consolation, not of

3. Lord Bacon, *Essays* (*Of Nature in Men*).

4. Young, *Night Thoughts* (Night v., last sentence of verse).

5, 6. Jeremy Bentham, *Deontology*, vol. ii., cap. i., p. 29.

7-9. M. Guyau, *L'Irréligion de L'Avenir*, pt. ii. cap. iii., p. 183, ab., trans. com.

itself, for it may be concerned with most sad realities, but indirectly because it enlarges the heart by enlarging the thought.

10. When from our better selves we have too long
Been parted by the hurrying world, and droop,
Sick of its business, of its pleasures tired,
How gracious, how benign is solitude!

11. In the still hour when passion is at rest,
Gather up stores of wisdom in thy breast;

12. So when the storms awake, and in the din,
Imprudence or malevolence to sin
Would tempt thy frailty—thoughts of wisdom stored
Shall check the passion, ere its tides are poured.

13. Be able to be alone.

14. By all means use sometimes to be alone.
Salute thyself; see what thy soul doth wear

15. Keep the faculty of effort alive in thee by a little gratuitous exercise every day; do every day or two something for no other reason than that thou wouldst rather not do it, so that when the hour

Store up will-power

10. Wordsworth, *Poems*, p. 261 (*The Prelude*, bk. iv.).
11, 12.
13. Sir Thos. Browne, *Christian Morals*, pt. iii., sect. 9.
14. George Herbert, *The Temple*, p. 6 (*The Church Porch*).

of dire need draw nigh, it may find thee not unnerved and untrained to stand the test.

16. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin.

17. The man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things, will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast.

18. Every day deny thyself some satisfaction ; thine eyes, objects of mere curiosity ; thy tongue, everything that may feed vanity or vent enmity ; the palate, dainties ; the ears, flattery ; the body, ease and luxury.

19. When the fight begins within himself,
A man's worth something.

Fly from temptation

20. They are not skilful considerers of human things, who imagine to remove sin by removing the matter of sin. Though ye take from a covetous man all his treasure, he has yet one jewel left ; ye cannot bereave him of his covetousness.

15-17. Wm. James, *Principles of Psychology*, vol. i., p. 126, ab.

18. Bishop Thos. Wilson, *Sacra Privata* (*On Self-Denial*), ab., t. o.

19. Browning, *Poems*, vol. i., p. 537 (*Bishop Bloughram's Apology*).

21. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage; ye cannot make them chaste that came not thither so.

22. Suppose we could expel sin by this means; look, how much we thus expel of sin, so much we expel of virtue, for the matter of them both is the same.

23. And yet there are times when the truest courage is shown in retreating from a temptation.

24. But thou wilt find it less easy to uproot faults, than to choke them by gaining virtues.

Busy the mind with good works

25. Do not only contend with evil thoughts or inclinations of the will, but get thyself earnestly engaged with a good thought or purpose, until those evil thoughts vanish. For never will a thought or volition be banished out of the heart unless it be by one of an opposite character.

26. Nothing makes the soul so pure, so religious, as the endeavour to create something perfect.

27. Turn all thy passions into the right

20-22. Milton, *Prose Works*, vol. ii., pp. 74, 75 (*Areopagitica*), ab.

23. F. W. Robertson, *Sermons*, series i., p. 89, "and yet" ins.

24. Ruskin, *Ethics of the Dust*, sect. v., beginning "find".

25. Anselm of Canterbury (quoted in Neander's *Church History*, vol. vii., p. 333).

26. Michael Angelo.

channel, and make them all holy ; this is the true cure, the bare restraint of them is but a palliate cure, like the easing of pain by a dose of opium. Cure fleshly desires and delights by spiritual desires and delights.

CHAPTER XXII

TAKE COUNSEL AGAINST SELF-BLINDNESS

Study thy nature

1. THEY who timely descend into themselves, and cultivate the good seeds which nature hath set in them, prove not shrubs but cedars in their generation.

2. Consideration is half conversion. It is for want of thinking that we are undone.

3. Be not a stranger to the condition of thine own soul, but look home till thou art acquainted what state it is in, and what it is in danger of, and what it wanteth.

4. Rather enlarge the dimensions of thy vices and their vicious objects, that their unseen deformities may not escape thy sense, and their poisonous parts and stings may appear massy and monstrous unto thee.

27. Rich. Baxter, *Works*, vol. iii., p. 261 (*Christian Ethics*), ab., t. o.

1. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 9, ab.

2. Bishop Thos. Wilson, *Maxims*, No. 301, ab.

3. Rich. Baxter, *Works*, vol. iii., p. 127 (*Christian Ethics*).

4. Sir Thos. Browne, *Christian Morals*, pt. vi., sect. 3, ab., r., "thy" ins. before "vices," "their" ins. before "vicious".

5. Judge not of thy heart upon every sudden glance or feeling, but upon a sober, deliberate examination, when thy mind is in a clear, composed frame :

6. And as then thou findest thyself, record the judgment or discovery : and believe not every sudden, inconsiderate appearance, or passionate fear, against that record.

7. Judge not of thyself by that which is unusual and extraordinary with thee, but by the tenor and drift of thy heart and life. A bad man may seem good in some good mood ; and a good man may seem bad in some extraordinary fall.

8. Look not unequally at the good or evil that is in thee, but consider them both impartially as they are.

9. If thou observe all the good only that is in thee, and overlook the bad ; or search after nothing but thy faults, and overlook thy graces, neither of these ways will bring thee to true acquaintance with thyself.

10. Some look so much at the glory of that full perfection which they want, as that their present grace seemeth nothing to them ; like a candle to one that hath been gazing on the sun.

11. And some look so much at the debauchery of the worst, that they think their lesser wickedness to be holiness.

12. Look not so much either at what thou

5, 6. Rich. Baxter, *Works*, vol. iv., p. 348 (*Christian Economics*).

7-12. *Idem*, vol. vi., p. 532 (*Christian Politics*), ab., r.

shouldst be, or at what others are, as to forget what thou art thyself.

13. When the world blames and slanders us, our business is not to be vexed at it, but rather to consider whether there is any foundation for it, any truth at bottom.

Knowing the worst of one's self

14. It is not when we are conscious of our faults that we are the most wicked; on the contrary we are less so. We see by a brighter light, and let us remember for our consolation that we never see our sins till we begin to cure them.

15. As light increases we see ourselves to be worse than we thought.

16. We are amazed at our former blindness as we see issuing from the depths of our heart a whole swarm of shameful feelings, like reptiles crawling from a hidden cave.

17. We never could have believed that we had harboured such things, and we stand aghast as we watch them gradually appear. But we must neither be amazed nor disheartened. We are not worse than we were; on the contrary we are better.

18. The highest and most profitable lesson is the true knowledge and lowly esteem of ourselves.

13. J. H. Newman, *Parochial and Plain Sermons*, vol. iv., p. 69 (*Religious Observances*).
14. Fénélon.
15-17. *Idem*, *Spiritual Letters to Women*, vii., ab.
18. Thos. à Kempis, *Imitation of Christ*, i., ii., 4.

19. True dignity abides with him alone
Who in the silent hour of inward thought
Can still suspect and still revere himself
In lowliness of heart.

CHAPTER XXIII

AS A MAN IS, SO WILL HE SEEM

1. IN the actual practice of daily life you will find that wherever there is secrecy, there is either guilt or danger ;

Sin and darkness

2. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

3. Openness is the sweet fresh air of our moral life.

4. Have no fellowship with the unfruitful works of darkness, but rather reprove them.

5. For it is a shame even to speak of those things which are done of them in secret.

6. But all things that are reproved are made manifest by the light.

7. How unsound and insincere is he who says : "I have determined to deal with thee in a fair way".

8. There is no occasion to give this notice.

19. Wordsworth, *Poems*, p. 33 (*Poems Written in Youth : Lines*).
1. Ruskin.
2. *John* iii. 20.
3. George Eliot, *Daniel Deronda*, cap. xxxiii.
4-6. *Eph.* v. 11-13.
7, 8. M. Aurelius, *Thoughts*, xi., 15, ab.

It will soon show itself by acts. Such as a man's character is, he immediately shows it in his eyes, and there is no mistaking it.

9. What manner of countenance may be expected in those who have all their life long, except on the rarest occasions, harboured nothing but petty, base, miserable thoughts, and vulgar, selfish, envious, wicked, and malicious desires?

It is impossible to hide one's soul

10. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands.

11. A man's sin bedaubs him, mars all his good impression. Others know not why they do not trust him, but they do not trust him.

12. His vice glasses his eye, cuts lines of mean expression in his cheek, pinches the nose, sets the mark of the beast on the back of his head, and writes "O fool! fool!" on the forehead.

13. If thou wouldst not be known to do anything, never do it!

14. Let us therefore cast off the works of darkness, and let us put on the armour of light.

15. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

9. Schopenhauer, *Religion and other Essays*, p. 78 (*Physiognomy*).

10-13. Emerson, *Works*, vol. ii., p. 150 (*Spiritual Laws*), ab., r.

14. 15. *Rom.* xiii. 12, 13.

16. It is not in words explicable, with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance. The beauty of holiness

17. For there is not any virtue, the exercise of which, even momentarily, will not impress a new fairness on the features :

18. Neither on them only, but on the whole body the moral and intellectual faculties have operation, for all the movements and gestures, however slight, are different in their modes, according to the mind that governs them.

19. There is no beautifier of complexion, or form, or behaviour, like the wish to scatter joy and not pain around us.

20. Goodness and love mould the form into their own image, and cause the joy and beauty of love to shine forth from every part of the face.

21. When this form of love is seen it appears ineffably beautiful, and affects with delight the inmost life of the soul.

22. So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure

23. To habit in, and it more fairly dight
With cheerful grace and amiable sight ;
For of the soul the body form doth take.

16-18. Ruskin.
19. Emerson, *Works*, vol. vi., p. 187 (*Behaviour*).
20, 21. Swedenborg.
22, 23. Edmund Spenser (*Hymn in Honour of Beauty*).

CHAPTER XXIV

CLEANSE FIRST THAT WHICH IS WITHIN THE CUP

1. KEEP thy heart with all diligence, for out of it are the issues of life.

Like thought, like deed

2. Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within, and defile the man.

3. One wandering thought pollutes the day.

4. Unto them that are defiled is nothing pure, but even their mind and conscience is defiled.

5. He that has light within his own clear breast
May sit in the centre and enjoy bright day;
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon.

(*Matt.* xxiii. 26.)

1. *Prov.* iv. 23.
2. *Mark* vii. 21-23.
3. Shelley, *Poems*, vol. iii., p. 49 (*Mutability*).
4. *Titus* i. 15, t. o.
5. Milton, *Poems*, vol. i., p. 58 (*Comus*, lines 381-5).

6. We need not hope that our work will be majestic, if there is no majesty in ourselves.

7. If thou thinkest evil, be thou sure
Thy acts will bear the shadow of the stain ;
And if thy thought be perfect, then thy deed
Will be as of the perfect, true, and pure.

8. A malicious thought and a malicious deed are from the same spring, and have the same nature : only the deed is the riper serpent, and can sting another ; **Control of the thoughts**

9. While the thought is as the younger serpent, that hath only the venomous nature in itself. The thought is but the same sin in its minority, tending to maturity.

10. Be not insensible, therefore, of how dangerous a signification a course of evil thoughts is to thy soul.

11. As thou wouldst be ashamed to let thy tongue run all day, and say : "I cannot stop it," so shouldst thou be ashamed to let thy thoughts run at random, or on hurtful things, and say : "I cannot help it".

12. Why should thy thoughts be left masterless to fancy, and passion, and objects, to carry them which way they please ?

6. Ruskin, *Lectures on the Study of Architecture.*
7. After Confucius.
8, 9. Rich. Baxter, *Works*, vol. iii., p. 175 (*Christian Ethics*), ab.
10. *Idem*, p. 173, ab., "therefore" ins.
11. *Idem*, p. 229, ab.
12. *Idem*, p. 199, ab., "why should" sub. "be sure that".

13. Diseased, melancholy, and crazed persons have almost no power over their own thoughts. They cannot command them to what they would have them exercised about, nor call them off from anything that they run out upon.

14. But they are like an unruly horse that hath a weak rider ; or like a dog that will not go or come at command.

Guard the senses

15. If thou wilt keep a guard upon thy thoughts, thou must in the first place keep a guard upon thine eyes, and ears, and taste, and touch.

16. Let not that come into these outer parts, which thou desirest should go no further. Open not the door to them if thou wouldst not let them in.

A high purpose

17. In the second place, there is no true cure for sinful, vain, unprofitable fancies, but by finding the thoughts more profitable employment.

18. If thou seest thy duty, and wilt not resolutely call up thy thoughts and command them to their work, thou wilt be like a sluggard that lets all his servants lie in bed, as well as he, because he will not speak to call them.

19. Souls that know not any higher end than the service of the flesh, cannot possibly

13, 14. Rich. Baxter, *Works*, vol. iii., p. 199 (*Christian Ethics*), ab., r.

15, 16. *Idem*, p. 175, r.

17. Rich. Baxter, *Works*, vol. iii., p. 180 (*Christian Ethics*), r.

18. *Idem*, p. 200, ab., r.

exercise any holy government over their thoughts.

20. Nor is there any possibility of curing their vicious thoughts, but by causing them to change their designs and ends.

21. But if thou wilt guard the senses, and steadfastly keep a high purpose before thee, it will become easy for thee to follow the injunction of the Apostle :

22. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

CHAPTER XXV

ENVY AND JEALOUSY ARE A TERRIBLE MADNESS

1. SURRENDER not thyself, like another Prometheus, to have thy heart rended by the twin vultures, Jealousy and Envy. For with thine own life-blood thou preparest and renewest the banquet, at which they are never satisfied.

They destroy the soul

2. Dangerous conceits are, in their natures, poisons,

19, 20. Rich. Baxter, *Works*, vol. iii., p. 182, ab., r.
21. Com.
22. *Phil.* iv. 8.
1. I. W. Hart.
2. Shakespeare, *Othello*, act iii., sc. iii.

Which, at the first, are scarce found to
distaste ;
But, with a little action on the blood,
Burn like the mines of sulphur.

3. Envy is the hatred of another's felicity : in respect of superiors, because we are not equal to them ; in respect of inferiors, lest we should be equal to them ; in respect of equals, because we are equal to them.

What envy is and does

4. The last stage of human corruption is when sympathy corrupts itself into envy ; and the indestructible interest we take in men's doings has become a joy over their faults and misfortunes ; lower than this we cannot go.

5. Envy is the rottenness of the bones.

6. Examine thy heart searchingly when thou findest thyself envying another for his fortune or talent or achievement. If our secret ideals were always pure and high, we should rarely be envious of what others possess or do. Envy is an indication of moral littleness.

7. Base envy withers at another's joy,
And hates the excellence it cannot reach.

8. Envy, to which the ignoble mind's a slave,
Is emulation in the learned or brave.

3. St. Augustine (Quarles' *Emblems*, p. 23).
4. Carlyle, *Critical Essays*, vol. ix., p. 114 (Goethe's *Works*), ab.
5. *Prov.* xiv. 30.
6. I. W. Hart.
7. Thomson, *Seasons* (*Spring*, line 283).
8. Pope, *Essay on Man*, ii., lines 191, 192.

9. Envying is even worse than warring; since he that warreth, when the cause of the war is at an end, puts an end to his hatred also; but the grudger would never become a friend.

10. And the one shows an open kind of battle, the other a covert; and the one has often a reasonable cause to assign for the war, the other nothing else but madness.

11. To what then is one to compare a soul of this kind? To what viper? to what asp? to what cankerworm? to what scorpion?

12. For it is this that hath subverted the churches, this that hath gendered the heresies, this it was that armed a brother's hand, and made his right hand to be dipped in the blood of the righteous, and plucked away the laws of nature, and set open the gates for death.

13. Wrath is cruel and anger is outrageous; but who is able to stand before envy?

14. For where envying and strife is, there is confusion and every evil work.

15. When raging jealousy, with deadliest guile,
Once gains the ear of Reason,
—Reason falls.

The agony of suspicion

16. Trifles light as air
Are to the jealous confirmation, strong
As proofs of holy writ.

9-12. St. John Chrysostom, *Homilies*, No. vii., p. 102, ab.
13. *Prov.* xxvii. 4.
14. *James* iii. 16.
15. I. W. Hart.
16. Shakespeare, *Othello*, act iii., sc. iii.

17. It is my nature's plague
To spy into abuse ; and oft my jealousy
Shapes faults that are not.

18. Foul jealousy ! that turnest love divine
To joyless dread, and mak'st the loving heart
With hateful thoughts to languish and to pine,
And feed itself with self-consuming smart :
Of all the passions in the mind, thou vilest art.

19. All jealousy
Must still be strangled in its birth, or time
Will soon conspire to make it strong enough
To overcome the truth.

20. Jealousy may be even more dangerous than anger, because its workings are more subtle, and it is apt to recur oftener, and to last for a longer time, until in the end it taints the whole life and thought, eating like a secret ulcer into the soul.

17. Shakespeare, *Othello*, act iii., sc. iii.
18. Edmund Spenser.
19. Sir W. Davenant, *Cruel Brother*, act iv.
20. I. W. Hart.

CHAPTER XXVI

PRIDE IS A PROLIFIC SOURCE OF SIN

1. THE affectation of imitating fashion-mongers, and bearing a port above one's rank, and to live like those that are a step above us, rather than those that are a step below us, are signs as significant of pride as the robes of a judge or a doctor are of their dignities and degrees. Symptoms of pride

2. Even the poor man who is proud braggeth outwardly, but beggeth inwardly; he is blown up, but not full.

3. A proud man is always hard to be pleased, because he hath too great expectations from others.

4. He looks for so much observance and respect, and to be humoured and honoured by all, that it is too hard a task for any man to please him that hath much to do with him, and hath any other trade to follow.

5. He that will please him must either have little to do with him, and come but seldom in his way, or else he must study the art of man-pleasing, compliment, and flattery, till he be ready to make it his trade and business, as nurses do to tend the sick.

1. Rich. Baxter, *Works*, vol. iii., p. 42 (*Christian Ethics*).
2. St. Hieron (Quarles' *Emblems*, p. 79).
3-5. Rich. Baxter, *Works*, vol. iii., p. 34 (*Christian Ethics*).

6. The heart is a small thing, but desireth great matters. It is not sufficient for a kite's dinner, yet the whole world is not sufficient for it.

Its effects

7. Pride bringeth sufferings, and then maketh them seem intolerable. It makes the sinner more vex and gall his mind, with striving and impatient aggravating of his afflictions, than the suffering of itself would ever do.

8. Pride is the spring of malice and desire of revenge, and of rash anger and contention.

9. It makes men easily swell against anything that crosses them, because they have laid down this with themselves, that they deserve to be observed and respected, and not crossed at all; and when they find it otherwise, it kindles them to anger.

The difficulty of eradicating pride

10. In the punishment of the proud there is no remedy, for the plant of wickedness hath taken root in him.

11. It is a wonder to see how this sin keepeth strength in persons that have long taken pains for their souls.

12. Let them but be touched in their interest or reputation, or seem to be

6. Hugo, *de Anima* (Quarles' *Emblems*, p. 51).

7. Rich. Baxter, *Works*, vol. iii., p. 48 (*Christian Ethics*).

8, 9. Archbishop Leighton, *Works*, vol. iv., pp. 147, 148.

10. *Ecclus.* iii. 28.

slighted, or see another preferred before them, while they are neglected, and they boil with envy, malice, or discontent, and show that the heart of sin, even selfishness and pride, is yet alive, unbroken.

13. Pride is the defence, not only of itself, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy; it hideth and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

14. A fault which humbles a man is of more use to him than a good action which puffs him up with pride.

The remedy

15. If good men censure thee, be not too quick in concluding that thou art innocent and justifying thyself, lest they should prove right; but examine thyself with double diligence.

16. It is good that we be sometimes contradicted; and that there be an evil or lessening conceit had of us; and this, though we do and intend well.

17. These things help often to the attaining of humility, and defend us from vainglory, for then we chiefly seek the inward witness, when outwardly we be contemned by men, and when there is no credit given unto us.

11-13. Rich. Baxter, *Works*, vol. iii., p. 48 (*Christian Ethics*), ab.

14.

15. Rich. Baxter, *Works*, vol. vi., p. 412 (*Christian Politics*), "thee" sub. "you," "thou" sub. "you," "thyself" sub. "yourselves".

16. Thos. à Kempis, *Imitation of Christ*, i., xii., 1.

17. *Ibid.*, t. o.

18. The true way to be humble is not to stoop till thou art smaller than thyself, but to stand at thy real height against some higher nature that shall show thee what the real smallness of thy greatest greatness is.

CHAPTER XXVII

LET NOT THE SUN GO DOWN UPON THY WRATH

1. ANGER is a confluence of all the irregular passions; there are in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience, and curiosity.

Its effects

2. Anger is a professed enemy to counsel; it is a direct storm, in which no man can be heard to speak or call from without.

3. It makes innocent jesting to be the beginning of tragedies.

4. It turns friendship into hatred; it makes a man lose himself, and his reason, and his argument, in disputation.

5. It turns the desire of knowledge into an itch of wrangling; it adds insolency to power; it turns justice into cruelty, and judgment into oppression. It changes discipline into tediousness.

18. Phillips Brooks.

(*Eph.* iv. 26.)

1-5. Jeremy Taylor, *Holy Living*, cap. iv., sect. viii., ab., 1.

6. The moment we feel angry in controversy, we have already ceased striving for truth, and begun striving for ourselves.

7. Keep as far as thou canst from that which provoketh thee. A man that is in danger of a fever must avoid that which kindleth it.

How to control temper

8. It is better to learn how to live without being angry, than to imagine one can moderate and control anger lawfully.

9. And if through weakness and frailty one is overtaken by it, it is far better to put it away forcibly than to parley with it.

10. For give anger ever so little way and it will become thy master, like the serpent, which easily works its body in wherever it can once introduce its head.

11. Thou wilt ask: how to put away anger? When thou feelst its first movements, collect thyself gently and seriously, not hastily or with impetuosity.

12. Remember that people seldom vex us on purpose, although prejudice very often makes us think that they do.

13. And let this truth be present to thee in the excitement of anger: that to be moved by passion is not manly.

6. Carlyle.

7. Rich. Baxter, *Works*, vol. iii., p. 297 (*Christian Ethics*), ab.

8-11. Francis de Sales, *Devout Life*, pt. iii., cap. viii.

12. Bishop Thos. Wilson, *Sacra Privata* (*On Anger*), 1., beginning "people seldom vex us," "although" sub. "and yet".

14. He who possesses mildness and gentleness possesses strength, and not the man who is subject to fits of passion and discontent.

15. He that is slow to anger is better than the mighty : and he that ruleth his spirit than he that taketh a city.

16. But if thou canst not quickly quench thy passion, yet at least refrain thy tongue ; speak not reproachful or provoking words.

17. Talking it out hotly doth blow the fire, and increase the flame ; be but silent, and thou wilt the sooner return to thy serenity and peace.

CHAPTER XXVIII

RULE THY SPIRIT

1. THE well-subdued may subdue others ; one's self, indeed, is hard to tame.

Self-subjection

2. I am at once the combatants and the combat and the field that is torn with strife.

3. Who hath a greater combat than he that laboureth to overcome himself?

4. Vice is the disease of the soul, its bad habit, its deformity. Is not he wretched who

13, 14. M. Aurelius, *Thoughts*, xi., 18, ab.
15. *Prov.* xvi. 32.
16, 17. Rich. Baxter, *Works*, vol. iv., p. 126 (*Christian Economics*), beginning "if you cannot quickly".
1. *Dhamma-pada*, No. 159.
2. Hegel, *Philosophy of Religion*, vol. i., p. 64 (trans. by Principal Caird).
3. Thos. à Kempis, *Imitation of Christ*, i., iii., 3.
4. Plato, ab.

enslaves his soul to the unclean appetites of his body?

5. Virtue is self-subjection to the principle of duty, that highest law in the soul.

6. He who is not self-restrained has no steadiness of mind; nor has he who is not self-restrained, perseverance in the pursuit of self-knowledge.

7. And therefore, while so many think it the only valour to command and master others, study thou the dominion of thyself, and quiet thine own commotions.

8. Let anger walk hanging down the head; let malice go manacled, and envy fettered after thee. Behold within thee the long train of thy trophies.

9. Lead thine own captivity captive, and be Cæsar within thyself.

10. No man ruleth safely but he that is willingly ruled.

11. No man speaks safely, but he that holds his peace willingly.

Reason and will

12. As the waters are stored up and re-absorbed in the ocean which, though being filled with them, remains unmoved and tranquil, that man in whose

5. W. E. Channing, *Works*, vol. i., p. 78 (*Napoleon Bonaparte*), ab.
6. *Bhagavadgita*, cap. ii., p. 51, ab.
7. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 24.
8. *Idem*, pt. i., sect. 2, ab.
9. *Idem*, *Ibid.*
10, 11. Thos. à Kempis, *Imitation of Christ*, i., xx., 2.
12. *Institutes of Vishnu*, lxxii., 7.

mind the passions are stored up and dissolved, obtains perfect calmness ; but not he who strives after the gratification of his desires.

13. Man who man would be
Must rule the empire of himself! in it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.

14. Nature has set the will on the throne of the soul : it is the sinful connivance and negligence of the will, which is the guilty cause of all the rebellion : as the connivance of the commanders is the common cause of mutinies in an army.

15. If the reason and will had no positive inclinations to evil or sensual objects, yet if they have not so much light and love to higher things as will restrain the sensual appetite, it hath positive inclination enough in itself to forbidden things to ruin the soul by actual sin.

16. The bounds which separate what is allowed and forbidden, being almost imperceptible, it will always be dangerous to go to the utmost bounds of what is allowed.

13. Shelley, *Poems*, vol. iv., p. 132 (*Sonnet on Political Greatness*).

14. Rich. Baxter, *Works*, vol. iii., p. 258 (*Christian Ethics*).

15. *Idem*, p. 97.

16. Bishop Thos. Wilson, *Maxims*, No. 181.

CHAPTER XXIX

BEWARE LEST EVIL ENTER IN AT THE EAR

1. KNOW when the hearing of evil is thy sin :—When it is not out of any imposed necessity, but of thy voluntary choice ; and when thou mightest avoid it upon lawful terms, and wilt not ; When hearing is evil

2. When thou hatest not the evil which thou art necessitated to hear, but thy heart complies with thy necessities ;

3. When thou showest not so much disowning and dislike of the evil which thou hearest as thou mightest do, but makest it thine own by sinful silence or compliance.

4. Be deaf unto the suggestions of tale-bearers or calumniators, who, while quiet men sleep, sowing the tares of discord and division, distract the tranquillity of charity and all friendly society. Things heard may corrupt us

5. Whoso hearkeneth unto whisperers shall never find rest, and never dwell quietly.

6. It is dangerous to thy fantasy and memory, which quickly receiveth hurtful impressions by what thou hearest.

1-3. Rich. Baxter, *Works*, vol. iii., pp. 365, 366 *Christian Ethics*), t. 0.
4. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 20.
5. *Ecclus.* xxxiv. 16, "whisperers" sub. "it".

7. If thou shouldst hear provoking words, even against thy will, yet it is hard to escape the receiving some hurtful impression by them;

8. And if thou hearest lascivious, filthy words against thy will, and much more if willingly, it is two to one but they leave some thoughts in thy mind which may gender into further sin.

9. It is dangerous to thy passions and affections, lest they catch fire before thou art aware.

10. It is dangerous to thine understanding, lest it be perverted and seduced, and to thy will, lest it be turned after evil.

11. It is dangerous to the speaker, lest thy voluntary hearing encourage him in his sin.

12. He that willingly drinks in tales and calumnies, will, from the delight he hath in evil hearing, slide insensibly into the humour of evil speaking.

13. Be not unacquainted with the particular dangers and weaknesses of thine own heart, that when thou knowest where the wall is weakest, thou mayest there make the best defence.

Be deaf to what especially allures thee

14. That wanton word will set a wanton heart on fire, which a sober

6-11. Rich. Baxter, *Works*, vol. iii., pp. 365, 366 (*Christian Ethics*), ab., t. o.

12. Archbishop Leighton (ar. by Coleridge, *Aids to Reflection*).

13-15. Rich. Baxter, *Works*, vol. iii., p. 368 (*Christian Ethics*), ab.

mind doth hear with pity, as a bedlam kind of speech.

15. A peevish, passionate heart is presently disturbed and kindled with those words which are scarce observed by a well-composed soul.

16. If nobody took calumny in and gave it lodging, it would starve and die of itself.

17. When malice pours it out, if our ears be shut against it, and there be no vessel to receive it, it would fall like water upon the ground, and could not more be gathered up.

18. But there is that same busy humour that men have, a kind of delight and contentment to hear evil of others, to hear others slighted and disesteemed, that they readily drink in, not without some pleasure, whatsoever is spoken of this kind.

Delight in listening to evil

19. The most ears are perverse and distempered in their taste, as some kinds of palates are; they find sweetness in sour calumny.

20. Beware of such as delight in vanity and lying, and defaming of others, and withdraw thyself from them.

21. Take not the honesty of the person as a sufficient cause to hear or believe a bad report of others.

22. Suspect evil-speakers, and be not over-credulous of them. Charity thinketh not evil, nor easily and hastily believeth it.

16-19. Archbishop Leighton, *Works*, vol. iv., p. 162, ab.

20. *Idem*, p. 165, ab.

23. It is no wrong to the best that thou believest him not when he backbiteth without good evidence.

24. Rebuke backbiters, and encourage them not by hearkening to their tales.

25. The north wind driveth away rain ; so doth an angry countenance a backbiting tongue.

CHAPTER XXX

KEEP THY LIPS FROM SPEAKING GUILE

1. NOT that which goeth into the mouth defileth a man ; but that which cometh out of the mouth this defileth a man.

The tongue and the whole man

2. They who give their tongues the liberty of scurrilous jesting and impure speeches, cannot but have filthy hearts.

3. There is no faithfulness in their mouth ; their inward part is very wickedness ; their throat is an open sepulchre.

4. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

5. Behold we put bits in the horses' mouths,

21-24. Rich. Baxter, *Works*, vol. vi., p. 393 (*Christian Politics*), ab.

25. *Prov.* xxv. 23.

(*Psal.* xxxiv. 13.)

1. *Matt.* xv. 11.

2. Archbishop Leighton, *Works*, vol. iv., p. 150.

3. *Psal.* v. 9.

that they may obey us; and we turn about their whole body.

6. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

7. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

8. And the tongue is a fire, a world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature.

9. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.

10. Let not thy tongue be as a thorny bush, pricking and hurting those who are about thee, nor altogether a barren tree, yielding nothing; but a fruitful tree, a tree of life to thy neighbour, as Solomon calls the tongue of the righteous.

11. How knowest thou whether the thing thou reportest is true? Is it only because a credible person spake it? But how did that person know it to be true? Might he not take it upon trust as well as thou? And might he not take a person to be credible that is not?

Know before speaking

4-9. *James* iii. 2, 3, 4, 5, 6, 13, ab.
10. Archbishop Leighton, *Works*, vol. iv., p. 165.

Berkeley, Ca

12. And how commonly doth interest or passion make that person incredible in one thing who is credible in others, where he hath no such temptation.

13. If thou hast not sufficient evidence to prove it, thou art guilty of lying and slandering.

Slander

14. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the double tongue.

15. Slanderers whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.

16. Gossipers bend their tongues like their bow for lies.

17. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies.

18. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

19. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

11-13. Rich. Baxter, *Works*, vol. vi., p. 396 (*Christian Politics*), ab.
14. *Ecclus.* v. 14, ab.
15. *Psal.* lxiv. 3, "slanderers" sub. "who".
16. *Jer.* ix. 3, "gossipers" sub. "they".
17, 18. *Jer.* ix. 5, 8.
19. *Prov.* xxvi. 28.

20. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

Wisdom for the tongue

21. He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

22. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

23. Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

24. If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

25. A fool travaileth with a word, as a woman in labour of a child.

26. The lips of a fool will swallow up himself.

27. Honour and shame is in talk: and the tongue of man is his fall.

The mischief of evil speaking

28. Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

29. Death and life are in the power of the tongue.

20. *Ecclus.* v. 12.
21-25. *Ibid.* xix. 6, 7, 8, 10, 11.
26. *Eccles.* x. 12.
27. *Ecclus.* v. 13.
28. *Ibid.* xxii. 27.
29. *Prov.* xviii. 21.

30. Curse the whisperer and double-tongued, for such have destroyed many that were at peace.

31. A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

32. A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

33. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue.

34. If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

35. I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle.

CHAPTER XXXI

LET THINE EYE BE USED AS UNDER A CONSTANT GOVERNMENT

1. DOST thou think thine eye cannot sin as well as thy tongue?

The eye as an avenue of evil

2. Abundance of evil entereth in by these doors: all lieth open if thou guard not these.

3. Thou little knowest, when a

30-33. *Ecclus.* xxxiv. 13, 14, 15, 18.
34. *James* i. 26.
35. *Psal.* xxxix. 1.
1-3. Rich. Baxter, *Works*, vol. iii., pp. 361, 362 (*Christian Ethics*), ab.

lustful look or a covetous look beginneth the game, to how sad a period it tendeth.

4. The eye is not satisfied with seeing.

5. It is almost impossible to rule the thoughts without ruling the eye ; and then the passions are presently tainted, and the citadel of the heart is taken before thou art aware.

6. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

7. Keep away therefore from the bait, or command thine eye to turn away.

8. An ungoverned eye doth show the power of the ungoverned senses.

9. Let a holy, resolved, fixed will keep a continual law upon thine eyes.

10. Leave them not at liberty, as if a look had nothing in it of duty or sin, or as thou mightest look on what thou wouldst.

11. Remember that thine eye is much of thine honour or dishonour, because it is the index of the mind.

The eye reveals the soul

12. We see that which is next the mind itself, or the most immediate beam of the invisible soul, when we see the eye.

13. How easily doth a wandering eye, a wanton eye, a proud eye, a luxurious eye, a

4. *Eccles.* i. 8.

5. Rich. Baxter, *Works*, vol. iii., p. 362 (*Christian Ethics*).

6. *Matt.* v. 28.

7-14. Rich. Baxter, *Works*, vol. iii., pp. 359, 361, 362 (*Christian Ethics*), ab., r., in 12 "we" sub. "you".

malicious eye, a passionate eye betray the treasure of sin which is in the heart.

14. Take heed of a gazing, wandering eye, which like a vagrant hath no home, nor work, nor master, but gaddeth about to seek after death, and find out matter for temptation.

Looking straight before thee

15. Look not around about thee in the streets of the city, neither wander thou in the solitary places thereof.

16. Why art thou desirous to see that which is unlawful for thee to have?

17. Our sensual desires draw us to rove abroad; but when the time is past, what carryest thou home with thee but a burdened conscience and distracted heart?

18. A merry going forth bringeth often a mournful return home, and a joyful night maketh oftentimes a sad morning.

19. So all carnal joy enters gently, but in the end it bites and stings to death.

20. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.

21. But if thine eye be evil, thy whole body shall be full of darkness.

15. *Ecclus.* ix. 7.

16-19. Thos. à Kempis, *Imitation of Christ*, i., xx., 7, ab.

20, 21. *Matt.* vi. 22, 23.

CHAPTER XXXII

KEEP WATCH AGAINST EXCESS IN EATING AND DRINKING

1. O THAT men should put an enemy in their mouths to steal away their brains! that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts! The curse of drunkenness

2. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

3. They that tarry long at the wine; they that go to seek mixed wine.

4. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright:

5. At the last it biteth like a serpent, and stingeth like an adder.

6. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

7. Which take away the righteousness of the righteous from him.

8. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust.

1. Shakespeare, *Othello*, act ii., sc. iii.
2-5. *Prov.* xxiii. 29-32.
6-8. *Isa.* v. 22-24, ab.

9. Take not pleasure in much good cheer.

Dulness of thought

10. Be not insatiable in any dainty thing, nor too greedy upon meats.

11. As smoke driveth away the bees from their hive, so gluttony expelleth all spiritual gifts and excellent endowments of mind.

12. A man that is but a painful, serious student in any noble study whatsoever, doth find a great deal of serenity and aptitude come by temperance,

13. And a great deal of cloudy mistiness on his mind, and dulness on his invention, come by fulness and excess.

14. Gluttony is much increased by use: when the appetite is used to be satisfied, it will be the more importunate and impetuous;

15. Whereas a custom of temperance maketh it easy, and makes excess a matter of no delight

16. Gluttony is the breeder and feeder of all other lusts. As dunging the ground doth make it fruitful of weeds, so doth gluttony fill the mind with the weeds and vermin of filthy thoughts, and filthy desires and words and deeds.

17. Those are the worst sins that have least repentance: but gluttony is so far from being truly repented of by the luxurious epicure, that he loveth it, and careth and contriveth how to

9. *Ecclus.* xxviii. 32.
10. *Ibid.* xxxvii. 29.
11. Basil de Jejun (quoted by Baxter, vol. iii., p. 379)
12-19. Rich. Baxter, *Works*, vol. iii., pp. 372, 375, 380, 384 (*Christian Ethics*), ab., r.

commit it, and buyeth it with the price of much of his estate.

18. It is the greater sin because it is so frequently committed ;

19. Men live in it as their daily practice and delight ; they live for it, and make it the end of other sins.

20. If we give more to the flesh than we ought, we nourish an enemy ; if we give not to her necessity what we ought, we destroy a citizen.

Study the need of the body

21. The flesh is to be satisfied so far as suffices to our good ; whosoever alloweth so much to her as to make her proud, knoweth not how to be satisfied.

22. To be satisfied is a great art, lest by the satiety of the flesh we break forth into the iniquity of her folly.

23. Have a due care of your bodies, that no distemper be cherished in them which causeth the distemper of the soul. Passions have a very great dependence on the temperament of the body ; and much of the cure of them lieth in the body's emendation.

24. Reason alone may do something to call up a man from this felicity of a beast, but faith and love, which feast the soul, must do the cure.

20-22. St. Gregory, *Homilies*, No. iii., *secund. parte Ezech.* (Quarles' *Emblems*, p. 51).

23. Rich. Baxter, *Works*, vol. iii., p. 261 (*Christian Ethics*).

24. *Idem*, p. 372.

25. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

26. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

27. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

28. But I keep my body under, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER XXXIII

MAN'S BODY IS THE TEMPLE OF HIS SOUL

1. BETTER is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

The blessings of health

2. Health and good estate of body are above all gold, and a strong body above infinite wealth.

3. All healthy things are sweet-tempered.

4. The first wealth is health. Sickness is poor-spirited, and cannot serve any one: it must husband its resources to live.

25-28. 1 *Cor.* ix. 24-7.
1, 2. *Ecclus.* xxx. 14, 15.
3. Emerson, *Works*, vol. vi., p. 250 (*Considerations by the Way*).
4, 5. *Idem*, vol. vi., p. 57 (*Power*).

5. But health or fulness answers its own ends and has to spare, runs over, and inundates the neighbourhoods and creeks of other men's necessities.

6. No labour, pains, temperance, poverty, nor exercise, that can gain health, must be grudged. For sickness is a cannibal which eats up all the life and youth it can lay hold of, and absorbs its own sons and daughters.

7. I figure it as a pale, wailing, distracted phantom, absolutely selfish, heedless of what is good and great, attentive to its sensations, losing its soul, and afflicting other souls with meanness and mopings and with ministration to its voracity of trifles.

8. "Thou shalt not kill" is scarce observed by any man; for I perceive every man is his own Atropos, and lends a hand to cut the thread of his own days.

The duty of health

9. The preservation of health is a duty. Few seem conscious that there is such a thing as physical morality.

10. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please.

11. Disorders entailed by disobedience to Nature's dictates, they regard simply as griev-

6, 7. Emerson, *Works*, vol. vi., p. 249 (*Considerations by the Way*).

8. Sir Thos. Browne, *Religio Medici*, pt. ii., sect. iv., c. o.

9-12. Herbert Spencer, *Education*, cap. iv., ab.

ances : not as the effects of a conduct more or less flagitious.

12. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal.

13. The body must be kept in that condition that is fittest for the service of the soul ; as you keep your horse, neither so pampered as to be unruly, nor yet so low as to disable him from travel : but all that health and strength which makes it not unruly, maketh it the more serviceable.

14. It is not the life of the body, but the health and the cheerfulness, which maketh it fit for duty.

15. And so much pleasing of the flesh as tendeth but to its health and cheerfulness, is a duty.

16. A heavy body is but a dull and heavy servant to the mind : yea, a great impediment to the soul in duty, and a great temptation to many sins.

17. It is as great a duty to help the body to its due alacrity and fitness for service, as it is to tame it and bring it under.

13-17. Rich. Baxter, *Works*, vol. iii., p. 102 (*Christian Ethics*), ab.

CHAPTER XXXIV

CHASTITY IS A MANLY VIRTUE

1 LUST is an immoderate wantonness of the flesh, a sweet poison, a cruel pestilence, which weakeneth the body of man, and effeminateth the strength of an heroic mind.

Purity is easily tarnished

2. Chastity is a delicate, tender grace, and can scarcely endure the much naming of itself, far less of those things that are contrary to it.

3. Be exceedingly quick in turning aside from the slightest thing leading to impurity, for it is an evil which approaches stealthily, and in which the very smallest beginnings are apt to grow rapidly.

4. It is always easier to fly from such evils than to cure them.

5. Remember that there are things which blemish perfect purity, without being in themselves downright acts of impurity.

6. Anything which tends to lessen its intense sensitiveness, or to cast the slightest shadow over it, is of this nature, and all evil thoughts or foolish acts of levity or heedlessness are as steps towards the most direct breaches of the law of chastity.

1. Hugo (Quarles' *Emblems*, p. 23), ab.
2. Archbishop Leighton, *Works*, vol. iv., p. 149.
3-7. Francis de Sales, *Devout Life*, pt. iii., cap. xiii.

7. Avoid the society of persons who are wanting in purity.

Shun occasions of sin

8. No man doth safely appear abroad, but he who can gladly abide at home, out of sight.

9. Meet not with an harlot, lest thou fall into her snares.

10. Let not thine heart decline to her ways; go not astray in her paths.

11. For she hath cast down many wounded; yea, many strong men have been slain by her.

12. Her house is the way to hell, going down to the chambers of death.

13. There is not anything will more readily dry up the sweetness and spiritual moisture of the soul, and cause the graces in it to wither, than the impure fire of lust.

14. Therefore, thou, who hast any beginnings of grace, and wouldst have them flourish, beware of this, and quench it in its first sparkles.

15. Self-indulgence is the soul's languor, which numbs it and deprives it of all energy for doing good.

Sin relaxes manly virtue

16. But it is a very treacherous languor, secretly exciting the soul to sin, and hiding a devouring fire beneath its seeming slow ashes.

17. Self-indulgence deprives a man of everything that might make him great.

8. Thos. à Kempis, *Imitation of Christ*, i., xx., 2.
9. *Ecclus.* ix. 3.
10-12. *Prov.* vii. 25-7.
13, 14. Archbishop Leighton, *Works*, vol. iv., p. 151
15-17. Fénélon, *Spiritual Letters to Men*, xxvi.

18. When lust
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,

19. The soul grows clotted by contagion,
Embodies and imbrutes, till she quite lose
The divine property of her first being.

20. Look to thy wretched self!
Ay, art thou not the veriest slave that e'er
Crawled on the loathing earth? Are not thy days
Days of unsatisfying listlessness?

21. Dost thou not cry, ere night's long rack is o'er,
When will the morning come?

22. Is not thy youth
A vain and feverish dream of sensualism?
Thy manhood blighted with unripe disease?
Are not thy views of unregretted death
Drear, comfortless, and horrible?

23. Men imagine, forsooth, that they are free when subject to no law but their passions. **Self-indulgence is slavery**

24. They do not reckon up the endless disappointments, the mortal

18, 19. Milton, *Poems*, vol. i., p. 60 (*Comus*, lines 463-9).

20-22. Shelley, *Poems*, vol. i., p. 41 (*Queen Mab*, pt. iv.).

23, 24. Fénélon, *Spiritual Letters to Men*, cxxiii., ab.

weariness, the mishaps, the humiliations, which are certain to befall them.

25. The flesh may be pleased and served in a way that hath no disgrace accompanying it in the world.

Licentiousness may keep outwardly respectable

26. A man may make the pleasing of his appetite, without any infamous excesses, to be his felicity and highest end; for sickness and shame are displeasing to the flesh.

27. Many a man covereth a life of sensuality, not only with a seeming temperance, unreproved of men, but also with a seeming strictness and austerity. But conscience might tell them where they have their good things.

28. With what bitterness the moral rigorists of all ages have condemned the impulse which attracts the sexes towards each other, and how often they have tried, though vainly, to crush it!

The law of purity

29. But here the true attitude is indicated by the definition of morality as a science of limits.

30. The moral law prescribes bounds, within which this emotional force shall be free to operate, and claims for it the holy name of love, so long as it remains within the bounds prescribed,

25-27. Rich. Baxter, *Works*, vol. iii., p. 113 (*Christian Ethics*), ab., r.

28-30. F. Adler, *Moral Instruction of Children*, p. 21, ab., "each other" sub. "one another," "morality" sub. "ethics," "reverently" ins.

and, being within, remains reverently conscious of them.

31. A man that breaketh wedlock, saying thus in his heart: Who seeth me? I am compassed about with darkness, the walls cover me, and nobody seeth me: what need I to fear?

32. This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

33. Thus shall it go also with the wife that leaveth her husband for another.

34. Her memory shall be cursed, and her reproach shall not be blotted out.

35. Lust is a sharp spur to vice, which always putteth the affections into a false gallop.

Indulgence does not satisfy passion

36. Desire himself runs out of breath,
And getting, doth but gain his death;
Desire, nor reason hath, nor rest;
And, blind, doth seldom choose the best.

37. Desire attained is not desire,
But as the cinders of the fire.

38. But true love is a lasting fire,
Which viewless vestals tend,
That burns forever in the soul,
And knows nor change nor end.

31-34. *Ecclus.* xxiii. 18-26, ab.
35. St. Ambrose (Quarles' *Emblems*, p. 23).
36, 37. Sir Walter Raleigh, *A Poesy to Prove Affection is not Love.*
38. Percy, *Reliques.*

39. A seared conscience, and a hardened, senseless heart, are to every sin as a man that is fast asleep is to thieves; they may come in and do what they will, so they do not waken him.

Keep conscience sensitive by discipline

40. Look most to the holy constitution of thy mind and life, and then sinful passions will fall off, like scabs from a healthful body when the blood is purified.

41. Keep thy conscience continually tender, and then it will check the first appearance of sinful passions, and will smart at the mere thought of sin.

42. Trust not to any present, actual resistance, but to habitual mortification of passions and fortification of the soul against them.

43. If reason and conscience exercise and maintain their authority, and passion be every day soundly rebuked, it will wither like a plant that is cropped as fast as it springeth.

44. Observe the immediate troublesome effects, and the disorders of thy soul, and so turn these fruits of passion against itself.

45. Mark how passion discomposes thee, and disturbs thy reason, and makes thy mind like muddied waters, and breeds a diseased unquietness in thee, unfitting thee for thy work, and breaking thy peace; so that thou neither knowest nor enjoyest thyself.

46. Keep as far from all occasions of thy passions as other duties will allow thee: and

39-49. Rich. Baxter, *Works*, vol. iii., pp. 257, 258, 259, 261 (*Christian Ethics*), ab., r., t. o.

contrive thy affairs and occasions into as great an opposition as may be to the temptation.

47. Deliberate and foresee the end : examine whether passion tend to that which will be approvable when it is past.

48. Looking to the end doth shame all sinful passions : they are blind, and moved only by things present.

49. They cannot endure the sight of the time to come, nor to be examined whither they go, or where is their home.

CHAPTER XXXV

OUR COMMERCE, INDUSTRY AND LAWS OF PROPERTY ARE BASED ON SELFISHNESS

1. IT is only necessary to ask a few questions as to the progress of the articles of commerce from the fields where they grew, to our houses, to become aware that we eat and drink and wear perjury and fraud in a hundred commodities.

The trail of the serpent

2. We are all implicated in this charge. The sins of our trade belong to no class, to no individual. Everybody partakes, everybody confesses, yet none feels himself accountable.

3. The trail of the serpent reaches into all the lucrative professions and practices of man.

4. Nay, the evil custom reaches into the whole institution of property, until our laws

1-4. Emerson, *Works*, vol. i., pp. 221-3 (*Man the Reformer*), ab., r.

which establish and protect it seem not to be the issue of love and reason, but of selfishness.

5. Is it peace or war? Civil war, as I think, and that of a kind
The viler, as underhand, not openly bearing the sword.

6. We live, we gentlemen, on delicatest prey; we keep clowns digging and ditching, and generally stupefied, in order that we, being fed gratis, may have all the thinking and feeling to ourselves.

In the sweat of other men's brows

7. The present position which we, the educated and well-to-do classes, occupy, is that of the Old Man of the Sea, riding on the poor man's back, only, unlike the Old Man of the Sea, we are very sorry for the poor man, very sorry.

8. And we will do almost anything for the poor man's relief. We will not only supply him with food sufficient to keep him on his legs,

9. But we will teach and instruct him and point out to him the beauties of the landscape; we will discourse sweet music to him and give him abundance of good advice.

10. Yes, we will do almost anything for the poor man, anything but get off his back.

5. Tennyson, *Poems*, p. 287 (*Maud*, pt. i., 7).

6. Ruskin, *Sesame and Lilies* (*Of Kings' Treasuries*, note to sect. 30), ab.

7-10. Tolstoi, quoted by Father Huntingdon in *Philanthropy and Morality*, ab.

11. Money is now exactly what mountain promontories over public roads were in old times.

12. The barons fought for them fairly; the strongest and cunningest got them, then fortified them, and made every one who passed below pay toll.

13. Capital now is exactly what crags were then. Men fight fairly for their money (we will, at least, grant so much), but having once got it, the fortified millionaire can make everybody who passes below pay toll to his million.

Taking advantage of the necessities of others

14. Suppose that I succour a drowning man, and before doing so, exact of him the greatest part of his possessions. That is undoubtedly service for service; his life he plainly values more than his possessions.

15. But what should you say of my exaction? So there are those who take the possessions of men to-day; for myriads possess little or nothing but strength of hand or limb, and in return are given but the bare means of subsistence.

16. You would be indignant if you saw a stout fellow thrust himself up to a table where some hungry children were being fed, and reach his arm over their heads to take their bread from them.

11-13. Ruskin, *Crown of Wild Olives*, p. 39, ab.

14, 15. W. M. Salter, *Ethical Religion*, p. 212, ab., "are given" sub. "give them".

17 But when a man has stoutness of thought and swiftness of capacity, and instead of being long-armed only, has the much greater gift of being long-headed,

18. You think it perfectly just that he should use his intellect to take the bread out of the mouths of all the other men in the town who are of the same trade with him,

19. Or use his breadth and sweep of sight to gather some branch of the commerce of the country into one great cobweb,

20. Of which he is himself to be the central spider, making every thread vibrate with the points of his claws, and commanding every avenue with the facets of his eyes. You see no injustice in this.

21. There the Master scrimps his haggard sempstress of her daily bread,
There a single sordid attic holds the living and the dead.

22. Is it well that while we range with Science, glorying in the Time,
City children soak and blacken soul and sense in city slime?

The protest of the poor

23. The governing classes find themselves in regard to the working men very much in the position of one who has overthrown his opponent, and who holds

16-20. Ruskin, *A Joy Forever*, Lecture ii., p. 125, ab.
21, 22. Tennyson, *Poems*, p. 566 (*Locksley Hall Sixty Years After*).
23. Tolstoi, *The Kingdom of God*, cap. v., p. 124.

him down, not so much because he does not choose to let him escape, but because he knows that should he for one moment lose his hold on him, he would lose his own life, for the vanquished man is infuriated and holds a knife in his hand.

24. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; that useth his neighbour's service without wages, and giveth him not for his work :

25. That saith, I will build me a wide house and large chambers, and cutteth him out windows ; and it is ceiled with cedar and painted with vermilion.

26. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

27. Whilst another man has no land, my title to mine, your title to yours, is at once vitiated.

28. They turn the needy out of the way : the poor of the earth hide themselves together.

29. They pluck the fatherless from the breast, and take a pledge of the poor.

30. They cause him to go naked without clothing, and they take away the sheaf from the hungry.

31. The bread of the needy is their life : he that defraudeth him thereof is a man of blood.

32. Inasmuch as righteous life presupposeth

24, 25. *Jer.* xxii. 13, 14.
26. *Isa.* v. 8.
27. Emerson, *Works*, vol. i., p. 224 (*Man the Reformer*).
28-30. *Job* xxiv. 4, 9, 10.
31. *Ecclus.* xxxiv. 21.
32. Rich. Hooker, *Ecclesiastical Polity*, i., x., 2.

life ; inasmuch as to live virtuously is impossible except we live ; therefore the first impediment, which naturally we endeavour to remove, is penury and want of things, without which we cannot live.

33. He that taketh away his neighbour's living slayeth him : and he that defraudeth the labourer of his hire is a blood-shedder.

A warning to the rich

34. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

35. Ye whose meat is sweet
And your wine-cup red,
Us beneath your feet
Hunger grinds as wheat,
Grinds to make you bread.

36. Ye whose night is bright
With soft rest and heat,
Clothed like day with light,
Us the naked night
Slays from street to street.

The poor suffer not only poverty

37. The rich man hath done wrong, and yet he threateneth withal : the poor man is wronged, and he must entreat also.

38. When a rich man is fallen, he hath many helpers : he speaketh things not to be spoken, and yet men justify

33. *Ecclus.* xxxiv. 22.
34. *James* v. 3.
35, 36. A. C. Swinburne, *Songs before Sunrise*, p. 155 (*Christmas Antiphonies*).

him: the poor man slipped, and yet they rebuked him too: he spoke wisely and could have no place.

39. When a rich man speaketh, every man holdeth his tongue, and what he saith they extol it to the clouds: but if the poor man speak, they say: What fellow is this? and if he stumble, they will help to overthrow him.

40. Plate sin with gold,
And the strong lance of Justice hurtless breaks; Gold is God
Arm it in rags, a pigmy's straw doth pierce it.

41. See this wide society of labouring men and women. We allow ourselves to be served by them, we live apart from them, and meet them without a salute in the streets.

42. We do not greet their talents, nor foster their hopes, nor in the assembly of the people vote for what is dear to them. Thus we enact the part of the selfish noble and king from the foundation of the world.

43. "Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?"

37-39. *Ecclus.* xiii. 3, 22, 23.
40. Shakespeare, *King Lear*, act i., sc. vi.
41, 42. Emerson, *Works*, vol. i., p. 240 (*Man the Reformer*), ab.

44. "Oh Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thy images, how they stand,
Sovereign and sole through all our land."

45. Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

46. These set he in the midst of them,
And as they drew back their garment-hem
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"

CHAPTER XXXVI

SET NOT THY HEART ON RICHES

1. THE rich satisfy themselves with giving alms to the needy. They think little of more fatal gifts which they perpetually bestow.

The love of wealth

2. They think little that their idolatry of outward prosperity, and their contempt of inferior conditions, are teaching the destitute that there is but one good on earth, namely, property, the very good in which the poor have no share.

3. The poor think that none are worldlings and covetous but the rich. But he may love

43-46. J. R. Lowell, *Poems*, vol. i., p. 262 (*A Parable*).
1, 2. W. E. Channing, *Works*, vol. ii., p. 174 (*Ministry for the Poor*), ab.

riches that wanteth them, as much as he that hath them.

4. If thou lovest the world and worldly plenty inordinately, and covetest more, thou art a covetous worldling, though thou wish it not from another.

5. It is the worldly mind and love of wealth that is the sin at the root; the ways of getting it are but the branches.

6. Be charitable before wealth make thee covetous, and lose not the glory of the mite. If riches increase, let thy mind hold peace with them.

7. Gold thou may'st safely touch, but if it stick
Unto thy hands, it woundeth to the quick. **Covetousness**

8. All vices wax old by age; covetousness alone groweth young.

9. Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

10. Extol not riches, then, the toil of fools,
The wise man's cumbrance if not snare, more apt

3-5. Rich. Baxter, *Works*, vol. iii., pp. 74, 75 (*Christian Ethics*), ab.

6. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 5.

7. George Herbert, *The Temple*, p. 6 (*The Church-Porch*).

8. St. Augustine (Quarles' *Emblems*, p. 375).

9. *Ecclus.* xxxi. 1.

10. Milton, *Poems*, vol. ii., p. 171 (*Paradise Regained*, bk. ii., lines 453-6).

To slacken Virtue, and abate her edge,
Than prompt her to do aught may merit praise.

11. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

12. It is not so sad to be drunk with wine as with covetousness. For he that is seized with illness from wine after the night is over may get sober, but the covetous person is always drunken, day and night, watching or sleeping.

13. What severer evil can befall one than being never satisfied, than being in a continual thirst, than struggling with a perpetual hunger, than having pains day by day, than being never sober, than being continually in worries and harasses?

Riches tend to ensnare the soul

14. What profit is there from our many goods,
If care, with evil thoughts,
Is still the nurse of fair prosperity?

15. Some men choose to be miserable that they may be rich, rather than be happy with the expense of money and doing noble things.

16. As the partridge sitteth on eggs and

11. *Eccles.* v. 13.
12. St. Chrysostom, *Homilies*, No. xiii., pp. 231, 232, ab.
13. *Idem*, p. 234, ab.
14. Sophocles, *Fragments*, trans. by Plumptre, p. 417 (No. 718, Dindorf's edition).
15. Jeremy Taylor, *Holy Living*, cap. iv., sect. viii.
16. *Jer.* xvii. 11.

hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

17. They that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition.

18. For the love of money is the root of all evil; which while some coveted after, they have pierced themselves through with many sorrows.

19. Covetousness cracks the sinews of faith; numbs the apprehension of anything above sense.

20. I cannot but think that the extreme passion for getting rich, absorbing the whole energies of life, predisposes to mental degeneracy in offspring, either to moral defect or to intellectual deficiency, or to outbursts of positive insanity.

21. When shall we learn that he who multiplieth possessions multiplieth troubles, and that the single use of things which we call our own, is that they may be his who hath need of them?

17, 18. 1 *Timothy* vi. 6, 9, 10, t. o.
19. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 7.
20. Maudsley.
21. Tom Hughes.

CHAPTER XXXVII

THE LAW OF SERVICE IS MUTUAL CONSIDERATENESS

1. BE not as a lion in thy house, nor frantic among thy servants.

Duties toward wage receivers

2. Let thy soul love a good servant, and defraud him not of liberty.

3. Masters, give unto your servants that which is just and equal.

4. If you would have good servants, see that you be good masters.

5. Put not your servants on any labour which hazardeth their health or life, without true necessity to some greater end. Should another man's life be cast away for your commodity?

6. Patiently bear with those tolerable frailties which their unskilfulness or other infirmity makes them liable to against their wills.

7. A willing mind is an excuse for many frailties. Make not a greater matter of every infirmity or fault than there is cause. Look not that any should be perfect upon earth.

8. Use not wrath and unmanlike fury with them. Find fault in season, with prudence and sobriety, when your passions are down, and when it is most likely to do good.

1. *Ecclus.* iv. 30.
2. *Ibid.*, vii. 21.
3. *Col.* iv. 1, t. o.
4-9. Rich. Baxter, *Works*, vol. iv., pp. 209, 211 (*Christian Economics*), ab., t. o.

9. If it be too little, it will embolden them in doing ill; if it be too much, or frequent, or passionate, it will make them slight it and despise it, and utterly hinder their repentance.

Duties toward employers

10. Servants, be as thrifty for your masters as you would be for yourselves. Waste no more of their goods than you would do if it were your own.

11. Say not, as false servants do: My master is rich enough, and it will do him no harm.

12. Let the value be never so small, if it be but the worth of a penny that you steal or defraud another of, the sin is not small; nay, it aggravateth the sin that you venture your soul for so small a thing.

13. Slothfulness maketh service deceitful. Such care not how they do their work, if they can but make their masters believe that it is done well.

14. They are hypocrites in their service that take more care to seem painful, trusty servants, than to be so; and to hide their faults and slothfulness than to avoid them.

15. As it is thievery or deceit for a man in the market to sell another the whole of his commodity, and when he hath done, to keep back and defraud him of a part; so it is no less for one that selleth his time and labour to

10-17. Rich. Baxter, *Works*, vol. iv., pp. 204-6 (*Christian Economics*), ab., t. o., r., in ver. 18 "as" sub. "more," and "than" and "much more".

another, to defraud him of part of that time and service.

16. Be faithful in performing all the labour and duty of your position.

17. Be as careful about your duty to your masters as about their duty to you ; be as careful what to do as what to receive.

CHAPTER XXXVIII

JUDGE NOT ACCORDING TO APPEARANCE, BUT JUDGE RIGHTEOUS JUDGMENT

1. NO man can justly censure or condemn another, because indeed no man truly knows another.

No man knows another

2. While we are coldly discussing a man's career, sneering at his mistakes, blaming his rashness, labelling his opinions "evangelical and narrow," or "latitudinarian and pantheistic," or "anglican and supercilious."

3. That man in his solitude is perhaps shedding hot tears because his sacrifice is a hard one, because strength and patience are failing him to speak the difficult word, and do the difficult deed.

4. We ask what a man has done, but from what degree of virtuous principle he acts is not so carefully weighed.

(*John* vii. 24.)

1. Sir Thos. Browne, *Religio Medici*, pt. ii., sect. iv.
2, 3. George Eliot, *Janet's Repentance*, cap. viii.
4. Thos. à Kempis, *Imitation of Christ*, iii., xxxi., 5, "what" sub. "how much".

5. Man's judgment is hasty, because the chief malice of sin lies in the counsel and intention of the heart, which is shrouded in darkness from us.

6. Do not pronounce a man to be a drunkard, although thou mayest have seen him drunk, or an adulterer because thou knowest he has sinned ; a single act may not stamp him forever.

7. Thou mayest only say that he was guilty of such an act, that he led an evil life at such a time, or that he is doing a certain wrong at this present day ; but if thou drawest deductions for to-day and to-morrow from yesterday, there is a possibility of doing him a great injustice.

8. We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature.

9. One point must still be greatly dark,
The moving why they do it!
And just as lamely can ye mark
How far, perhaps, they rue it.

10. Then at the balance let's be mute,
We never can adjust it ;
What's done we partly may compute,
But know not what's resisted.

5-7. Francis de Sales, *Devout Life*, pt. iii., cap. xxix., ab., r.

8. George Eliot, *Mr. Gilfil's Love Story*, cap. xix.

9, 10. Burns, *Poems*, p. 455 (*Address to the Unco Guid*).

11. Further, no man can judge another, because no man knows himself.

No one knows himself

12. We all have our secret sins, and if we knew ourselves we should not judge each other harshly.

13. He that well and rightly considereth his own works, will find little cause to judge hardly of another.

14. But despite his self-ignorance, there is no man but knows more evil of himself than he does of his neighbour.

15. Therefore thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

16. We are never more discontented with others than when we are discontented with ourselves. The consciousness of wrong-doing makes us irritable, and our heart, in its cunning, quarrels with what is outside it, in order that it may deafen the clamour within.

17. There is no surer sign of an unprofitable life than when people give way to inquisitiveness into the lives of other men.

18. Those who keep careful watch over their conscience are not often liable to form rash

11. Sir Thos. Browne, *Religio Medici*, pt. ii., sect. iv.
12. George Eliot, *Mr. Gilfil's Love Story*, cap. xix.
13. Thos. à Kempis, *Imitation of Christ*, ii., v., 1.
14. Bishop Thos. Wilson, *Maxims*, No. 309, "but despite his self-ignorance" ins.
15. *Rom.* ii. 1.
16. H. F. Amiel, *Journal*, vol. i., p. 120, 24th Sept., 1857.

judgments ; for just as, when the clouds lower, the bees make for the shelter of their hive ;

19. So really good people shrink back into themselves, and refuse to be mixed up with the fogs of their neighbours' questionable doings ; and rather than meddle with others, they consecrate their energies to their own improvement and good resolutions.

20. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?

21. Thou hypocrite, first cast out the beam out of thine own eye ; and then thou shalt see clearly to cast out the mote out of thy brother's eye.

22. Censoriousness signifieth the absence or decay of love ; it inclineth men to think evil, and judge the worst, and aggravate infirmities, and overlook or extenuate any good that is in others.

23. Censoriousness is an infectious sin, which easily taketh with the younger and prouder sort, and so setteth them on vilifying others ; and at this little gap there entereth all uncharitableness, backbitings, revilings.

Pride biases our judgment

24. Pride maketh men wondrous partial in

17-19. Francis de Sales, *Devout Life*, pt. iii., cap. xxix., ab.

20, 21. *Matt.* vii. 3, 5.

22, 23. Rich. Baxter, *Works*, vol. vi., pp. 407, 409 (*Christian Politics*), ab., "it" sub. "which" in 23.

judging of their own virtues and vices in comparison with other men's.

25. The proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings ; but the very same or worse, they justify in themselves.

26. Their own passions, their own overreachings or injurious dealings, their own ill words, are smoothed over as harmless things, while other men's are aggravated as intolerable crimes.

27. An evil heart puts the worst interpretation on all that it sees and turns it to its own hurt.

28. A good heart draws amendment from the sins of others, and is guarded from all harsh judgments and wrath, and preserves an even temper. Thus is a good man able to maintain inviolate a due love and loyalty towards his fellow-men.

29. Observe all the good which is in every man, and let not oversight or partiality cause thee to make light of it.

Helps to righteous judgment

30. Avoid passion, which blindeth the judgment. Avoid faction, which maketh thee judge of all men as they agree or disagree with thine opinions, or thy side or party.

24-26. Rich. Baxter, *Works*, vol. iii., p. 33, ab., t. o., "wondrous" sub. "wonderful".

27, 28. Dr. John Tauler, *Sermons*, xxvi., p. 399, r.

29. Rich. Baxter, *Works*, vol. vi., p. 432 (*Christian Politics*).

30, 31. *Idem*, p. 406.

31. Avoid too hasty belief of censures, and rebuke them. Hear every man speak for himself before thou censurest him, if it be possible.

32. Where opportunity for exact knowledge and a sure judgment is lacking, it were better to err by overestimating than undervaluing a man's virtue, for many a one by being thought better than he was, has become better ; while many a one by being thought worse, has become worse.

33. Life is too short to waste
In critic peep and cynic bark,
Quarrel and reprimand ;
'Twill soon be dark ;
Up ! mind thine own aim !

CHAPTER XXXIX

LEARN TO DO LITTLE THINGS AS THOUGH THEY WERE GREAT

1. THE greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to. There is nothing small

2. Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another.

3. As the snow gathers together, so are our habits formed. No single flake produces a sensible change ; no single action creates a man's

32. Benj. Jowett, beginning "many a one" and ending "has become better".

33. Emerson, *Poems*, p. 31 (*To J. W.*).

1. Bishop Butler, *Sermons*, vol ii., p. 45.

character ; but, as the tempest hurls the avalanche down the mountain and overwhelms the inhabitant and his habitation,

4. So passion, acting upon the elements of mischief which habit has imperceptibly brought together, may overthrow the edifice of truth and virtue.

5. He that contemneth small things, shall fall by little and little.

6. A pebble turns the streamlet, whose proud sway
Unbridled sweeps the granite rocks away.

7. Say not "a small event!" Why small?
Costs it more pain, that this ye call
"A great event" should come to pass
Than that? Untwine me, from the mass
Of deeds which make up life, one deed
Power shall fall short in, or exceed.

8. He who can take no interest in what is small, will take false interest in what is great.

Great occasions are not morally greatest

9. We prepare ourselves for eminent occasions more out of glory than conscience.

10. The virtue of the soul does

2-4. Jeremy Bentham, *Deontology*, vol. i., cap. xviii., p. 269, ab.

5. *Ecclus.* xix. 1.

6.

7. Browning, *Poems*, vol. i., p. 198 (*Pippa Passes*, Introduction).

8. Ruskin.

9-11. Montaigne, *Essays* (*Of Repentance*), ab.

not consist in flying high, but walking orderly : its grandeur does not exercise itself in grandeur, but in mediocrity.

11. I can easily conceive Socrates in the place of Alexander, but Alexander in the place of Socrates, I cannot.

12. Great virtues are seldom needed, and when the occasion comes we are prepared for it by everything which has preceded, excited by the greatness of the sacrifice, and sustained either by the brilliancy of the action in the eyes of others, or by self-complacency in our ability to do such wonderful things.

13. Small occasions, however, are unforeseen : they recur every moment, and place us incessantly in conflict with our pride, our sloth, our self-esteem, our haughtiness, and our readiness to take offence.

14. It would please us much better to make certain great sacrifices, however violent and painful they might be, on condition of obtaining liberty to follow our own desires, and retain our old habits in all the little details of life.

15. Most people, when setting about their reformation or conversion, are much more anxious to spend their lives in doing difficult or unusual things, than to purify their intentions, and to renounce self-will in the ordinary duties of their position.

16. It is better for a man to live privately,

12-14. Fénélon, ab.
15. *Idem*, *Spiritual Letters to Women*, cxxvi., ab.
16. Thos. à Kempis, *Imitation of Christ*, i., xx., 6.

and to take care of himself, than to neglect his soul, though he could work wonders in the world.

17. "Set me some great task, ye gods, and I will show my spirit!" "Not so," says the good heaven, "plod and plow."

No duty is too humble for any one

18. Whoso neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself: it is not too little, but too great for him, that he doeth it not.

19. To be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing,—

20. That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.

21. We require higher tasks because we do not recognise the height of those we have. Trying to be kind and honest seems an affair too simple and too inconsequential for gentlemen of our heroic mould.

22. We had rather set ourselves to something arduous and conclusive; we had rather found

17. Emerson, *Works*, vol. vi., p. 304 (*Illusions*).
18. E. B. Pusey.
19. Thos. à Kempis, *Imitation of Christ*, ii., iii., 2
20. Wordsworth, *Poems*, p. 93 (*Lines*).
21, 22. R. L. Stevenson, *Across the Plains* (*A Christmas Sermon*), ab.

a schism or suppress a heresy, cut off a hand or mortify an appetite.

23. The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honour—if need be in the tumult, or on the scaffold.

24. And yet the strength of a man's virtue must not be measured by his extraordinary efforts, but by his ordinary life.

25. There is no greatness so real as this inward lowliness which knows its own measure; nothing so enlightened as a humble soul. True and false humility

26. But beware lest pride, transforming herself into the likeness of humility, deceive and undo thee.

27. People who think much of their humility are very proud, and all such unreal stooping is a subtle search how to go up higher.

28. Humility is often a feigned submission, which we make use of to master others: it is an artifice of pride, which humbles itself to exalt itself.

29. The test of humility is the habit of performing lowly offices for their own sake.

23. Emerson, *Works*, vol. ii., p. 247 (*Heroism*).
24. Pascal, *Thoughts*, p. 189 (*Detached Thoughts*, xv.), ins. "and yet," trans. com.
25. Fénélon, *Spiritual Letters to Men*, iii., ab., t. o.
26. Com.
27. Fénélon, *Spiritual Letters to Men*, cxxiv.
28. La Rochefoucauld, *Maxims*, No. 254.
29. Com.

30. He who sincerely desires to become lowly of heart, must not be ashamed of performing any outward office such as the worldly heart thinks mean and humiliating ;

31. For as it is a sure token of conversion from sin that sin becomes hateful to the man, so it is a sign of true repentance to be ready in all things to take the meanest place, if so true lowliness of heart may be attained.

32. Owe not thy humility unto humiliation from adversity, but look humbly down from that state where others look up to thee.

33. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

34. I fast twice in the week, I give tithes of all that I possess.

35. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

36. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

37. O let my weakness have an end !
Give unto me, made lowly wise,
The spirit of self-sacrifice.

CHAPTER XL

BE TRUE TO THYSELF

1. WE are not content with our own inner life and being; we want to live an imaginary life in the thought of others, and on that account we force ourselves to put on appearances.

We are lacking in self-respect

2. We toil ceaselessly at embellishing and preserving this imaginary being, and neglect the actual one. And if we possess tranquillity or generosity or fidelity, we hasten to let it be known, so as to attach those virtues to this being of the imagination.

3. In order to join them to it we are capable of detaching them from our real selves, and we would willingly become cowards, could we thereby acquire the reputation of valour.

4. We glance, and nod, and bustle by,—
And never once possess our soul
Before we die.

5. I have often wondered how it is that every man loves himself more than he loves all the rest of men, but yet sets less value on his own opinion of himself than on the opinions of others.

6. Suppose any man shall despise me? Let

1-3. Pascal, *Thoughts*, p. 114, vi., 8.
4. Matthew Arnold. *Poems* (*A Southern Night*), "we" sub. "and" in first line.
5. M. Aurelius, *Thoughts*, xii., 4, ab.

him look to that himself. But I will look to this, that I be not discovered doing or saying anything deserving of contempt.

7. Shall any man hate me? Let him look to that. But I will be mild and benevolent towards every man, and ready to show even him his mistake, not reproachfully, nor yet as making a display of my endurance, but nobly and honestly.

8. I do my duty: other things trouble me not. If any man is able to convince me and show me that I do not think or act aright, I will gladly change; for I seek the truth, by which no man was ever injured.

9. I would not entertain a base design, or an action that should call me villain, for the Indies; and for this only do I love and honour my own soul.

10. Oft-times nothing profits more
Than self-esteem, grounded on just and right,
Well-managed.

11. The fearful unbelief is unbelief in thyself.

12. Insist on thyself. Thine own gift thou canst present every moment with the cumulative force of a whole life's cultivation.

6, 7. M. Aurelius, *Thoughts*, xi., 13.
8. *Idem*, vi., 21, 22.
9. Sir Thos. Browne, *Religio Medici*, pt. i., sect. xiii.
10. Milton, *Poems*, vol. ii., p. 36 (*Paradise Lost*, bk. viii., lines 571-3).
11. Carlyle, *Sartor Resartus*, bk. ii., cap. ix.
12. Emerson, *Works*, vol. ii., p. 81 (*Self-Reliance*). ab.

13. Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

14. We are all prone to keep the level of those we live with, and hence the tameness of our characters and lives.

15. Our greatest danger is not from the grossly wicked around us, but from the unreflecting multitude, who are borne along as a stream by foreign impulse, and bear us along with them.

Be not shaped by others

16. Our great and most difficult duty, as social beings, is to derive constant aid from society without taking its yoke;

17. To open our minds to the thoughts and persuasions of others, and yet to hold fast the sacred right of private judgment; to receive impulses from our fellow beings, and yet to act from our own souls;

18. To sympathise with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion.

19. It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who

13. Tennyson, *Poems*, p. 42 (*Œnone*).
14, 15. W. E. Channing, *Works*, vol. i., p. 383 (*Self-Culture*), ab.
16-18. W. E. Channing, *Works*, vol. i., p. 138 (*On the Formation of Associations*).
19. Emerson, *Works*, vol. ii., p. 55 (*Self-Reliance*).

in the midst of the crowd keeps with perfect sweetness the independence of solitude.

Be in the world but not of it

20. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.

21. Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary.

22. He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true way-faring Christian.

23. How art thou to attain self-control, if thou shun all occasions of practising it?

24. There is no order so holy, nor place so secret, where there be not temptations.

25. That innocence which knows what the danger is, and has fought against it from youth up, that innocence alone is strong.

26. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

20-22. Milton, *Prose Works*, vol. ii., p. 68 (*Areopagitica*).
23. Jean Nicholas Grou.
24. Thos. à Kempis, *Imitation of Christ*, i., xiii., 2.
25. Björnson, *The Heritage of the Kurts*, cap. v.
26. *Ecclus.* x. 29.

27. He that holds himself in due esteem cannot fear so much the reproach of others, as he dreads the reflection of his own severe and modest eye upon himself, if it should see him doing that which is sinful, though in the deepest secrecy.

28. To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

29. Nothing is at last sacred but the integrity of thine own mind.

Fall back at last upon intuition

30. There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion.

31. How sad is his plight who has no sacred self; who never falls back on a conviction, as a believer on his gods, whose soul is the empty mirror of the world's passing fashions and shows!

32. A creed is a rod,
And a crown is of night:
But this thing is God:—

27. Milton, *Prose Works*, vol. ii., p. 495 (*The Reason of Church Government urged against Prelaty*), ab., t. o.
28. Shakespeare, *Hamlet*, act i., sc. iii.
29. Emerson, *Works*, vol. ii., p. 52 (*Self-Reliance*).
30. *Idem*, p. 48.
31. W. M. Salter, *Ethical Religion*, p. 43, ab.
32. A. C. Swinburne, *Songs before Sunrise*, p. 85 (*Hertha*).

To be man with thy might,—
To grow straight in the strength of thy spirit, and live out thy life as the light.

33. Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.

34. For what has he, whose will sees clear,
To do with doubt and faith and fear,
Swift hopes and slow despondencies?

35. His heart is equal with the sea's
And with the sea-wind's, and his ear
Is level to the speech of these.

36. His soul is even with the sun
Whose spirit and whose eye are one;
Who seeks not stars by day, nor light
And heavy heat of day by night.

37. Him can no God cast down, whom none
Can lift in hope beyond the height
Of fate and nature and things done
By the calm rule of might and right,
That bids men be and bear and do,
And die beneath blind skies or blue.

38. Save his own soul's light overhead,
None leads him, and none ever led,

33. W. E. Henley, *Poems*, p. 119 (*Echoes*).
34-37. A. C. Swinburne, *Songs before Sunrise*, pp. 2, 3 (*Prelude*).

39. Across birth's hidden harbour bar,
Past youth where shoreward shallows are,
Through age that drives on toward the red
Vast void of sunset hailed from far,
To the equal waters of the dead ;

40. Save his own soul he hath no star,
And sinks, except his own soul guide,
Helmless in middle turn of tide.

CHAPTER XLI

THE INNER LIGHT IS BRIGHTER THAN THE SUN

1. THE soul itself is its own witness and its own refuge. Offend not thy conscious soul, the supreme internal witness of men. The highest is within

2. Let man then learn the revelation of all nature and all thought to his heart ; this, namely, that the highest dwells in him, that the sources of nature are in his own mind, if the sentiment of duty is there.

3. The faith that stands on authority is not faith. The reliance on authority measures the decline of religion.

4. Jesus astonishes and overpowers sensual people. They cannot unite him to history, or reconcile him with themselves.

38-40. A. C. Swinburne, *Songs before Sunrise*, p. 7.
1. Manu.
2, 3. Emerson, *Works*, vol. ii., p. 276 (*The Over-Soul*), ab.

5. As they come to revere their intuitions and aspire to live holily, their own piety explains every fact, every word.

The fountain of good

6. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.

7. High instincts
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing,

8. Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal silence.

9. Not quite so sunk that moments
Sure though seldom are denied us,
When the spirit's true endowments
Stand out plainly from its false ones,
And apprise it if pursuing
Or the right way or the wrong way,
To its triumph or undoing.

10. Ah, there is something here
Unfathomed by the cynic's sneer ;

11. A seed of sunshine that can leaven
Our earthly dulness with the beams of stars,

4, 5. Emerson, *Works*, vol. ii., p. 31 (*History*).
6. M. Aurelius, *Thoughts*, vii., 59.
7, 8. Wordsworth, *Poems*, p. 360 (*Intimations of Immortality*), ab.
9. Browning, *Poems*, vol. i., p. 257 (*Cristina*).

And glorify our clay
With light from fountains elder than the day ;

12. A light across the sea,
Which haunts the soul and will not let it be,
Still beaconing from the heights of undegenerate years.

13. What do we gather hence but firmer faith,
That virtue and the faculties within
Are vital ?

CHAPTER XLII

WORLDLY INTERESTS DISSIPATE THE SOUL

Detachment

1. WHEN the stag has waxed fat he hides himself amid the thicket, conscious that his fleetness is impaired should he be in need to fly ; in the same way the human heart which is cumbered with superfluous attachments becomes conscious of its incapacity for the true life of service.

2. There are amusements involving passion and vanity, which dissipate the soul ; and there are others, only entered upon with simplicity,

10-12. J. R. Lowell, *Poems*, vol. iv., p. 20 (*Commemoration Ode*), ab.

13. Wordsworth, *Poems*, p. 201 (*October, 1803*), ab.

1. Francis de Sales, *Devout Life*, pt. i., cap. xxiii., t. o., ins. "in the same way," "conscious of its incapacity" sub. "incapacitated," "service" sub. "devotion".

2. Fénélon, *Spiritual Letters to Men*, civ., t. o.

for recreation and refreshment, while the heart remains steadfast to its secret moorings.

3. Would a man attain to such a point that the outward things should not hinder the inward workings of the soul, that would be indeed above all a blessed thing.

4. But if thou find that the outward work hinders the inward working of the soul, then boldly let it go, and turn thou with all thy might to that which is inward.

5. Ask for a bold spirit, free from all dread of death ; that can endure labour, whatever it be ; that knows not the passion of anger ; that covets nothing.

6. The mind which is free from the bondage of passions is a citadel, for man has nothing more secure to which he can fly for refuge.

Living above the world

7. When thou hast assumed these qualities :— good, modest, true, rational, and magnanimous, take care that thou dost not change them for others, and if thou shouldst lose them, quickly return to them.

8. Fix thyself in the possession of them ; and if thou art able to abide in them, abide as if thou wast removed to certain Islands of the Happy.

9. The life which depends on fortune is like

3, 4. Dr. John Tauler, *Sermons*, xx., p. 345.
5. Juvenal, *Satire X.*, lines 357-60.
6. M. Aurelius, *Thoughts*, viii., 48, ins. "the bondage of".
7, 8. M. Aurelius, *Thoughts*, x., 8, ab., "qualities" sub. "names," ins. "for others".

a winter torrent ; for it is turbulent, and full of mud, and difficult to cross, and tyrannical, and noisy, and of short duration.

10. He that loveth his life shall lose it.

11. Consider how much more often thou sufferest from thine anger and grief, than from those very things for which thou art angry and grieved.

12. Pain is either an evil to the body or to the soul, but it is in the power of the soul to maintain its own serenity and tranquillity, and not to think that pain is an evil ;

13. For every judgment and movement and desire and aversion is within, and no evil ascends so high.

14. Nor love thy life, nor hate ; but what thou liv'st,
Live well.

15. Too great earnestness and vehemency, and too greedy delight in bodily work and external doings, scattereth and loseth the tranquillity and calmness of the mind.

16. A horse is not elated nor proud of his manger and trappings and coverings, nor a bird of his little shreds of cloth and of his nest ; but both of them are proud of their swiftness,

9. Epictetus, *Fragments*, i.
10. *John* xii. 25.
11. M. Aurelius, *Thoughts*, xi., 18.
12, 13. *Idem*, viii., 28, ab.
14. Milton, *Poems*, vol. ii., p. 117 (*Paradise Lost*, bk. xi., lines 553, 554).
15. Archbishop Leighton, *Works*, vol. iv., p. 425.
16, 17. Epictetus, *Fragments*, xxvi.

one proud of the swiftness of the feet, and the other of the wings.

17. Do thou also then not be greatly proud of thy food and dress, or of any external things, but be proud of thine integrity and good deeds.

18. How few are there who have hearts so weaned from the world, as in all things to prefer the smallest point of equity to the greatest temptation of gain;

The spiritual life

19. Who in their affairs and all that concerns them are universally careful to deal with an even hand and even heart.

20. They who await
No gifts from chance, have conquered fate.

21. Be thou a lamp unto thyself; be a refuge to thyself. Betake thyself to no external refuge. Hold fast to the truth as a lamp. Look not for refuge to any one besides thyself.

22. A spiritual life may be fitly called a wilderness, by reason of the many sweet flowers which spring up and flourish where they are not trodden under foot by man.

23. In this wilderness are found the lilies of chastity, and the white roses of innocence; and therein are found too the red roses of sacrifice, and the violets of humility.

18, 19. Archbishop Leighton, *Works*, vol. iv., p. 157.
20. Matthew Arnold (*Resignation*).
21. *Buddhist Suttas*, *Book of the Great Decease*, cap. ii., 33.
22, 23. Dr. John Tauler, *Sermons*, p. 198 (Serm. iii.), ab., t. o.

CHAPTER XLIII

MERE WORLDLY PLEASURE IS VANITY

1 THERE is a gain that turneth to loss. There is a gift that shall not profit thee. There is an exquisite subtilty, and the same is unjust. There is a wisdom which multiplieth bitterness.

The bitterness of worldly sweets

2. Why with such earnest pains dost thou provoke
The years to bring the inevitable yoke,
Thus blindly with thy blessedness at strife?

3. Full soon thy soul shall have her earthly freight,
And custom lie upon thee with a weight,
Heavy as frost, and deep almost as life.

4. The huntsman that with much labour and hazard takes a wild beast runs as great a risk afterwards in the keeping of him; for it often happens that he tears out the throat of his master; and 'tis the same thing with inordinate pleasures.

5. Dost thou think that the men of this world suffer nothing, or but a little? Ask even of those who enjoy the greatest delicacies, and thou shalt find it otherwise.

1. *Ecclus.* xx. 9; xx. 10; xix. 25; xxi. 12.
2, 3. Wordsworth, *Poems*, p. 359 (*Intimations of Immortality*).
4. Seneca, *Of a Happy Life*, cap. xi.

6. But thou wilt say : They have many delights, and follow their own wills, and, therefore, they do not much weigh their own afflictions.

7. Be it so, that they do whatsoever they will, but how long dost thou think it will last? They do not rest in their pleasures without bitterness, weariness, and fear.

8. For from the self-same thing in which they imagine their delight to be, oftentimes they receive the penalty of sorrow.

9. Nor is it anything but just, that having inordinately sought and followed after pleasures, they should enjoy them not without shame and bitterness.

10. Behold, the wealthy of this world shall consume away like smoke, and there shall be no memory of their past joys.

11. The worldly hope men set their hearts upon,
Turns ashes or it prospers ; and anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two, is gone.

12. The lust of the flesh, the lust of the eyes, and the pride of life, do draw us to the love of the world, but the pains and miseries that do justly follow them cause a hatred of the world, and a loathsomeness thereof.

5-10. Thos. à Kempis, *Imitation of Christ*, iii., xii., 2, 3, ab., r., t. o.

11. Omar Khayyam, *Rubaiyat*, xvi. (trans. Fitzgerald).

12, 13. Thos. à Kempis, *Imitation of Christ*, iii., xx., 4, 5, t. o.

13. But, alas, the fondness for vicious pleasures overcometh the mind of him who is addicted to the world, and he esteemeth it a delight to be under thorns, because he hath neither seen nor tasted the inward pleasantness of virtue.

14. Behold, the world is withered in itself, yet flourisheth in our hearts, everywhere death, everywhere grief, everywhere desolation. **Dust and ashes**

15. On every side we are smitten, on every side filled with bitterness, and yet with the blind mind of carnal desire we love her bitterness.

16. Although we should possess all external good, yet could we not be happy thereby nor blessed.

17. But the mere possession of externals is no evil. All apothecaries have poison ready for special uses, but they are not consequently poisoned, because the poison is only in their shop, not in themselves:

18. And so thou mayest possess riches without being poisoned by them, so long as they are in thy house or purse only, and not in thy heart.

19. The more thy will is dead to all the

14, 15. St. Gregory, *in hom.* (Quarles' *Emblems*, p. 39).

16. Thos. à Kempis, *Imitation of Christ*, iii., xvi., 2, "we" sub. "thou," "external" sub. "created".

17. Francis de Sales, *Devout Life*, pt. iii., cap. xiv., ins. "but the mere possession of externals is no evil".

18. *Ibid.*

vain longings and unholy pleasures of the world, the more thou wilt be alive to that innocent childlike happiness, which is far beyond the most gorgeous scenes devised by the great ones of this world for their satisfaction.

20. All things soon pass away and become a mere tale, and complete oblivion soon buries them.

21. What then is that about which we ought to employ our serious pains? This one thing: —Just thoughts, and social acts, and words which never lie, and a disposition which gladly accepts all that happens.

CHAPTER XLIV

THE INTEGRITY OF THE UPRIGHT SHALL GUIDE THEM

1. IT is true that by transgression the eyes are opened; the knowledge of good and evil has come. The soul knows its own nakedness, and thereby knows also the nakedness of all other souls which have sinned after the similitude of its own sin.

False knowledge and true

2. Intimations of evil are perceived and noted, when to other eyes all seems pure.

19. Fénélon, *Spiritual Letters to Men*, xi.
20, 21. M. Aurelius, *Thoughts*, iv., 33, ab.

(*Prov.* xi. 3.)

1-3. F. W. Robertson, *Sermons*, series ii., p. 147, ab., "it is true that by transgression" ins., "and thereby" ins.

3. The dropping of an eye, the shunning of a subject, the tremulousness of a tone, the peculiarity of a subterfuge, will tell the tale: "These are tendencies like mine, and here is a spirit conscious as my own is conscious".

4. But purity can detect the presence of the evil which it does not understand; just as the dove, which has never seen a hawk, trembles at its presence.

5. And just as a horse rears uneasily when the wild beast unknown and new to it is near, so innocence understands the unholy look, the guilty tone, the sinful manner.

6. Innocence apprehends the approach of evil by the instinctive tact of contrast.

7. Wisdom is of the heart rather than the intellect; the harvest of moral thoughtfulness, patiently reaped in through years.

8. It is wondrous how the truer we become, the more unerringly we know the ring of truth, discern whether a man be true or not, and can fasten at once upon the rising lie in word and look and dissembling act.

9. The intellect, in becoming a pander to vice, a tool of the passions, an advocate of lies, becomes not only degraded but diseased. It loses the capacity of distinguishing truth from falsehood, good from evil, right from wrong.

4-6. F. W. Robertson, *Sermons*, series ii., p. 146, ab.
7. *Idem*, p. 211.
8. *Idem*, p. 294.
9. W. E. Channing, *Works*, vol. i., p. 409 (*The Working Classes*).

10. No man knows the horror of thick darkness which gathers over the slaves of vehement passion, like him who is rising into the light and liberty of virtue.

The blinding power of vice

11. There is indeed a selfish shrewdness, which is thought to give a peculiar and deep insight into human nature; but the knowledge of which it boasts is partial, distorted, and vulgar.

12. No qualification avails so much to a knowledge of human nature, in its good and evil manifestations, as an enlightened charity, for this establishes sympathies between us and all men, and thus makes them intelligible to us.

13. A man imbued with this spirit alone contemplates vice as it really exists, and as it ought always to be described.

14. But when we in our viciousness grow
hard,
(O misery on't!) the wise gods seal our
eyes
In our own filth; drop our clear judgments; make us
Adore our errors; laugh at us, while we
strut
To our confusion.

15. When our worth declines, our taste also declines.

16. Depravity distorts the moral vision, and

10-13. W. E. Channing, *Works*, vol. i., p. 111, ab., t. o.
14. Shakespeare, *Antony and Cleopatra*, act iii., sc. xi
15. La Rochefoucald, *Maxims*, No. 379.
16. Aristotle, *Ethics*, vi., 12.

causes it to be deceived on the subject of moral principles; so that it is clearly impossible for a person who is not good to be prudent in the best sense.

17. Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: "Do the duty which lies nearest thee, which thou knowest to be a duty! Thy second duty will already have become clearer." **Duty and insight**

18. Whoever desires that his intellect may grow up to healthy vigour, must begin with moral discipline.

19. The subtlest reasoners, or want of this, cheat themselves as well as others, and become entangled in the web of their own sophistry.

20. Our subtlest analysis of schools and sects must miss the essential truth, unless it be lit up by the love that sees in all forms of human thought and work, the life-and-death struggles of separate human beings.

21. There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious clerk. **Character and intellect**

17. Carlyle, *Sartor Resartus*, bk. ii., cap. ix., p. 188, ab.

18, 19. W. E. Channing, *Works*, vol. i., p. 373 (*Self-Culture*).

20. George Eliot, *Janet's Repentance*, cap. x.

21. Thos. à Kempis, *Imitation of Christ*, iii., xxxi., 2.

22. We only know so far as we can do ; we learn to do by doing, and we learn to know by doing.

23. Every duty we omit obscures some truth we should have known.

24. No one can have a true idea of right until he does it ; any genuine reverence for it until he has done it often and with cost ; any peace ineffable in it, till he does it always and with alacrity.

25. Does any one complain that the best affections are transient visitors with him, and the heavenly spirit a stranger to his heart ?

26. Oh, let him not go forth on any strained wing of thought, in distant quest of them, but rather stay at home and set his house in the true order of conscience.

27. Of noise alone is born the inward sense
Of silence, and from action springs alone
The inward knowledge of true love and faith.

28. The more a man is united within himself, and becometh inwardly simple and pure, so much the more and higher things doth he understand without labour.

29. If thou wert inwardly good and pure,

22. F. W. Robertson, *Living Thoughts*, p. 228.
23. Ruskin.
24-26. Martineau, *Endeavours after the Christian Life* (*Hand and Heart*), Sermon xvi., pp. 174, 175.
27. George Macdonald, *Poems*, p. 22 (*Within and Without*, pt. ii.).
28. Thos. à Kempis, *Imitation of Christ*, i., iii., 3, t. o.
29. *Idem*, ii., iv., 2.

then wouldst thou be able to see and understand things well without impediment.

30. We cannot really know the truth unless we love it. They who love well will know well.

31. He who loves much, and abides humbly and lowly in his ignorance, is the beloved of Truth; he knows that which wise men are ignorant of, and do not even care to know.

32. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

33. So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt;

34. And in clear dream and solemn vision,
Tell her of things that no gross ear can hear.

CHAPTER XLV

THE REWARD OF A THING WELL DONE IS TO HAVE DONE IT

1. DID ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them? that it was a vain endeavour? Virtue an end in itself

30, 31. Fénélon, *Spiritual Letters to Men*, lxvii., ab.

32. *Prov.* xi. 5.

33, 34. Milton, *Works*, vol. i., p. 60 (*Comus*, lines 453-8).

(Emerson, *Works*, vol. iii., p. 268.)

1. Thoreau, *Essays and other Writings*, p. 196 (*Letters*).

2. In truth, in our heart of hearts, we want to do, we want to dare ; we do not care even to be assured of victory ; there is a profound something in us which disdains the need of such assurances.

3. The hero fears not that if he withhold the avowal of a just and brave act, it will go unwitnessed and unloved. One knows it—himself—and is pledged by it to sweetness of peace, and to nobleness of aim.

4. Make not the consequence of virtue the ends thereof. To have other by-ends in good actions sours laudable performances.

5. When thou hast done a good act and another has received it, why dost thou still look for a third thing besides these, as fools do, either to have the reputation of having done a good act or to obtain a return ?

6. When thou blamest a man as faithless or ungrateful to thee, turn to thyself. For the fault is manifestly thine own, when, in conferring thy kindness, thou didst not confer it absolutely, nor yet in such a way as to have received from the very act all the profit.

7. What is thy art ? To be good. Have I done something for the general interest ? Well then, I have had my reward.

8. As a horse when he has run, a dog when

2. W. M. Salter, *Ethical Religion* (last chapter).
3. Emerson, *Works*, vol. ii., p. 151 (*Spiritual Laws*).
4. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 10.
5. M. Aurelius, *Thoughts*, vii., 73.
6. *Idem*, ix., 42, ab., "to thee" ins.
7. *Idem*, ix., 4, 5, ab.

he has tracked the game, a bee when he has made the honey, so a man when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season.

9. What more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet for walking? **Look not to be paid**

10. Thy purpose, firm, is equal to the deed:
Who does the best his circumstance allows,
Does well, acts nobly; angels could no more.

11. "My strength is but a man's;
Beyond man's strength the goal;
The fear exceeding great,
My power to brave it small;
What use to totter on
A step or two and fall?"

12. Thou knowest nought, O man! Run thou thy race.
And in the running find both strength and joy.

8. M. Aurelius, *Thoughts*, v., 6.
9. *Idem*, ix., 42.
10. Young, *Night Thoughts* (Night ii., line 90).
11, 12. After Confucius, by H. K. M.

13. But what if I fail of my purpose here?—
It is but to keep the nerves at strain,
To dry one's eyes and laugh at a fall,
And baffled, get up and begin again,
So the chase takes up one's life, that's all.

14. How far high failure overleaps the bound
Of low successes!

15. Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joy three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe.

16. Who are we, to spurn,
For peace' sake, duty's pointing? Up then, earn
Albeit no prize we may, but martyrdom.

17. They out-talked thee, hissed thee, tore thee?
Better men fared thus before thee;
Fired their ringing shot and passed,
Hotly charged and sank at last.

18. Charge once more then and be dumb!
Let the victors when they come,
When the forts of folly fall,
Find thy body by the wall.

13. Browning, *Poems*, vol. i., p. 292 (*Life in a Love*).
14. Lewis Morris, *Epic of Hades*, sect. ii. (*Marsyas*).
15. Browning, *Poems*, vol. i., p. 581 (*Rabbi Ben Ezra*, vi.).
16. *Idem*, vol. ii., p. 706 (*Parleyings with Certain People; George Bubb Dodington*).
17, 18. Matthew Arnold, *Poems* (*The Last Word*).

CHAPTER XLVI

DELIGHT IN RIGHT-DOING IS THE ESSENCE OF VIRTUE

1. A MAN is not good at all unless he takes pleasure in noble deeds.

The joy of the spirit

2. No one would call a man just who did not take pleasure in doing justice, nor generous who took no pleasure in acts of generosity.

3. Compulsory morality is no morality at all.

4. The object of true education is not merely to make people do the right things, but enjoy the right things; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.

5. The first and last and closest trial question to any living creature is: What do you like? Tell me what you like and I will tell you what you are.

6. This is a spurious goodness which is good for the sake of reward. The child that speaks truth for the sake of the praise of truth, is not truthful. The man who is honest because honesty is the best policy, has not integrity in his heart. He who endeavours to be humble,

1, 2. Aristotle, *Ethics*, i., 8, 12.
3. J. H. Muirhead, *Elements of Ethics*, bk. i., cap. iii., p. 39, ab.
4. Ruskin, *Crown of Wild Olives*, p. 66, r., ab.
5. *Idem*, p. 64, r.
6. F. W. Robertson, *Sermons*, series i., p. 68.

and holy, and perfect, in order to win heaven, has only a counterfeit religion.

7. Taste is not only a part and an index of morality, it is the only morality.

8. To the sentinel
That hour is regal when he mounts on guard.

9. The joy of the spirit indicates its strength.

10. Man not only may but should bring pleasure and duty in relation to one another; he should obey his reason with joy.

11. Happiness is not the reward of virtue, but is itself virtue.

12. Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

13. I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts
Into a rage to suffer for mankind.

7. Ruskin, *Crown of Wild Olive*, p. 64.
8. George Eliot, *Poems* (*Spanish Gipsy*, bk. i.).
9. Emerson, *Works*, vol. vi., p. 250 (*Considerations by the Way*).
10. Schiller, *Ueber Anmuth und Würde.*
11. Spinoza.
12. Wordsworth, *Poems*, p. 213 (*Ode to Duty*).
13. Browning, *Poems*, vol. i., p. 654 (*Balaustion's Adventure*).

CHAPTER XLVII

PURITY, HUMILITY AND SINGLENESS OF PURPOSE, THESE THREE BRING INWARD PEACE

1. PEACE is what all desire, but all do not care for the things that pertain unto true peace.

Keep to the path that leads to peace

2. We would have inward peace,
Yet will not look within ;
We would have misery cease,
Yet will not cease from sin ;
We want all pleasant ends, but will use no harsh means.

3. As soon as we have seen our plain duty in each thing that presents itself, let us confine ourselves to that, and withdraw ourselves from everything else.

Look neither to the right nor the left

4. By that means we shall always keep the depths of the soul free and tranquil, and we shall rid ourselves of many useless things which encumber the heart and hinder it from spiritual perfection.

5. How can he abide long in peace who thrusts himself into the cares of others, who seeks occasions abroad, who little or seldom recollects himself within his own breast ?

6. Blessed are the single-hearted, for they shall enjoy much peace.

1. Thos. à Kempis, *Imitation of Christ*, iii., xxv., 1.
2. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.
3, 4. Fénélon, *Christian Counsels.*
5, 6. Thos. à Kempis, *Imitation of Christ*, i., ii., 1.

7. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.

8. I affirm that tranquillity is nothing else than a good ordering of the mind.

9. He that judges aright, and perseveres in it, enjoys a perpetual calm.

10. Life's youngest tides joy-brimming flow
For him who lives above all years,
Who all-immortal makes the now,
And is not ta'en in Time's arrears.
Unto his soul
The boundless whole
Its bounty all doth daily bring.

11. An excellent means of keeping ourselves in an inward quiet and freedom of spirit, is to put an end, at the close of every action, to all further thought about it, by dismissing all the reflections of self-love, whether of self-complacency or regret.

12. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from bearing them.

Lowliness of heart begets serenity

13. The humble enjoy continual peace, but in the heart of the proud is envy, and frequent indignation.

7. Emerson, *Works*, vol. ii., p. 49 (*Self-Reliance*).
8. M. Aurelius, *Thoughts*, iv., 3.
9. Seneca, *Of a Happy Life*, cap. i.
10. David Attwood Wasson, *Poems*, pp. 125, 126 (*All's Well*).
11. Fénélon, *Christian Counsels*.
12. *Idem*.
13. Thos. à Kempis, *Imitation of Christ*, i., vii., 3.

14. Think not so much of what thou hast not as of what thou hast; but of the things which thou hast, select the best, and then reflect how eagerly they would have been sought, if thou hadst them not.

15. At the same time take care that thou dost not, through being so pleased with them, accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them.

16. Peace is with the humble and gentle of heart: in much patience shall thy peace be.

17. True quietness of heart is gotten by resisting our passions, not by obeying them.

Shun passion and find peace

18. But let us lay the axe to the root, that, being freed from passions, we may find rest to our souls.

19. There is no peace in the heart of a carnal man, nor in him that is addicted to outward things, but in the spiritual and fervent man.

20. Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

21. Peace with the pure abides;
Yea, all the humble, all the gentle know
The shelter where she hides.

14, 15. M. Aurelius, *Thoughts*, vii., 27.
16. Thos. à Kempis, *Imitation of Christ*, iii., xxv., 1, 2, 20.
17. *Idem*, i., vi., 2.
18. *Idem*, i., ii., 4.
19. *Idem*, i., vi., 2.
20. *Psal.* xxxvii. 38 (*Book of Common Prayer*).
21. *The Inner Life.*

22. This is peace :
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife ;

23. To lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech, and stainless days :
These riches shall not fade away in life,
Nor any death dispraise.

24. Rectitude is a perpetual victory, celebrated not by cries of joy but by serenity, which is joy fixed or habitual.

The joy that passeth understanding

25. I feel within me
A peace above all earthly dignities ;
A still and quiet conscience.

26. The glory of a good man is the testimony of a good conscience ; have a good conscience and thou shalt ever have joy.

27. A good conscience is able to bear very much, and is very cheerful in adversities ; an evil conscience is always fearful and unquiet.

28. Thou shalt rest sweetly if thy heart do not reprehend thee.

22, 23. Sir Edwin Arnold, *Light of Asia*, bk. viii., p. 228, ab.
24. Emerson, *Works*, vol. iii., p. 98 (*Character*).
25. Shakespeare, *Henry VIII.*, act iii., sc. ii.
26-28. Thos. à Kempis, *Imitation of Christ*, ii., vi., 1.

29. There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime,

30. Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily toil with busier feet,
Because their secret souls a holier strain repeat.

31. The soul that loves and works will need no praise ;
But, fed with sunlight and with morning breath,
Will make our common days eternal days,
And fearless greet the mild and gracious death.

32. The longing disposition of them that thirst is changed into the sweet affection of them that taste and are replenished.

29. 30. Keble, *Christian Year* (*St. Matthew*).
31. W. M. W. Call, *Golden Histories*, p. 240 (*Faith*).
32. St. Augustine, *de Trin.*, lib. ix., c. (as rendered by Hooker).

CHAPTER XLVIII

THE LOVE OF RIGHTEOUSNESS GIVES STRENGTH AND BEAUTY TO THE SOUL

1. THE passions may be stronger than the conscience, may lift up a louder voice; but their clamour differs wholly from the tone of command in which the conscience speaks. They are not clothed with its binding power.

The binding power of conscience

2. In their very triumphs they are rebuked by the moral principle, and often cower before its still, deep, menacing voice.

3. As the artist, whose soul images some form of the beautiful, seizes the brush or the chisel to portray it, as the thinker's burning thoughts drive him to utterance,

4. So in the truly moral nature, every idea of the good becomes a necessity, every thought of the higher a command, all that we dream of and that seems so far away becomes an end and goal for our action and our life.

5. The most important part of self-culture is to enthrone the sense of duty within us. There are no limits to the growth of this moral force in man, if he will cherish it faithfully.

6. There have been men whom no power in the universe could turn from the right, by

1, 2. W. E. Channing, *Works*, vol. i., p. 372 (*Self-Culture*), ab.

3, 4. W. M. Salter, *Ethical Religion*, p. 9.

5, 6. W. E. Channing, *Works*, vol. i., p. 372 (*Self-Culture*), ab.

whom death in its most dreadful forms has been less dreaded than transgression of the inward law.

The sublime beauty of holiness

7. A mind which withstands all the powers of the outward universe, all the pains which fire and sword and storm can inflict, rather than swerve from uprightness, is nobler than the universe.

8. Why will we not learn the glory of the soul? We are seeking a foreign good. But we all possess within us what is of more worth than the external creation.

9. Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky;
The dew shall weep thy fall to-night;
For thou must die.

10. Sweet rose, whose hue angry and brave
Bids the rash gazer wipe his eye;
Thy root is ever in the grave,
And thou must die.

11. Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.

7, 8. W. E. Channing, *Works*, vol. i., p. 589 (*The Great Purpose of Christianity*), ab.
9-11. George Herbert, *The Temple*, p. 80 (*Virtue*).

CHAPTER XLIX

THE DEEPEST LIFE OF THE SOUL IS INCOMMUNICABLE

1. HOW secret is the system of temptation! Who knows what is going on, what the real ordeal has been, what its issue was?

Each heart knoweth its own secret

2. So with respect to the trial of griefs and sorrows, the world is again a system of secrecy.

3. No man can save his brother's soul,
Nor pay his brother's debt.

4. Our daily familiar life is but a hiding of ourselves from each other behind a screen of trivial words and deeds, and those who sit with us at the same hearth are often the farthest off from the deep human soul within us, full of unspoken evil and unacted good.

5. The strife none can share: though, by all,
its results may be known:
When the soul arms for battle she goes
forth alone.

1, 2. J. B. Mozley, *Sermons*, p. 89 (*The Reversal of Human Judgment*).
3. Matthew Arnold, *Obermann once More*.
4. George Eliot, *Janet's Repentance*, cap. xvi.
5. Owen Meredith, *Poems*, vol. ii., p. 262 (*Lucile*).

6. Be substantially great in thyself, and more than thou appearest unto others : and let the world be deceived in thee, as they are in the lights of heaven.

Isolation and depth of character

7. Before the eyes of men let Duty shine,—thy light ;
But ever let thy life's best part be out of sight.

8. Thought is deeper than all speech,
Feeling deeper than all thought ;
Souls to souls can never teach
What unto themselves was taught.

9. We are spirits, clad in veils ;
Man by man was never seen.
All our deep communing fails
To remove the shadowy screen.

10. Points have we all of us within our souls
Where all stand single ; this I feel, and make
Breathings for incommunicable powers.

CHAPTER L

LOVE IS THE FULFILLING OF JUSTICE AND PERFECT JUSTICE THE FULFILMENT OF LOVE

1. LOVE'S hearts are faithful, but not fond,
Bound for the just, but not beyond ;

The self-restraint of love

6. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 19.
7. R. C. Trench, *Poems*, vol. i., p. 167.
8, 9. C. P. Cranch, *Gnosis*.
10. Wordsworth, *Poems*, p. 251 (*The Prelude*, bk. iii.).

2. Not glad, as the low-loving herd,
Of self in other still preferred,
But they have heartily designed
The benefit of broad mankind.

3. And they serve men austerely,
After their own genius, clearly,

4. Without a false humility ;
For this is Love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold ;

5. But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.

Love serves gladly

6. Without love the exterior work profiteth nothing ; but whatsoever is done of love, be it never so little and contemptible in the sight of the world, it becomes wholly fruitful.

7. He doeth much that loveth much.

8. Love is a great thing, yea, a great and thorough good ; by itself it makes everything that is heavy light ; and it bears evenly all that is uneven.

9. It carries a burden which is no burden ; it will not be kept back by anything low and mean ; it desires to be free from all worldly

1-5. Emerson, *Poems*, p. 105 (*The Celestial Love*).
6, 7. Thos. à Kempis, *Imitation of Christ*, i., xv., 1, ab., t. o.

affections, and not to be entangled by any outward prosperity, or by any adversity subdued.

10. Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility.

11. It is therefore able to undertake all things, and it completes many things, and warrants them to take effect, where he who does not love would faint and lie down.

12. Though weary, it is not tired; though pressed, it is not straitened; though alarmed, it is not confounded; but as a living flame it forces its way upward, and securely passes through all. **Love endures patiently**

13. Love is active and sincere; courageous, patient, faithful, prudent and manly.

14. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up.

15. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

16. Rejoiceth not in iniquity, but rejoiceth in the truth;

17. Beareth all things, believeth all things, hopeth all things, endureth all things.

18. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

8-13. Thos. à Kempis, *Imitation of Christ*, iii., v., 3, 4, 5, 7, ab., t. o.

14-19. 1 *Cor.* xiii. 4-8, 13.

19. And now abideth faith, hope, love, these three ; but the greatest of these is love.

20. He that loveth another hath fulfilled the law.

21 Love your enemies, bless them that curse you, do good to them that hate you.

True love is toward all mankind

22. For if ye love them which love you, what reward have ye? do not even the publicans the same.

23. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

24. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him :

25. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

26. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

Naught else availeth

27. And though I have the gift of prophecy, and understand all mysteries and all knowledge ; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

20. *Rom.* xiii. 8.
21-23. *Matt.* v. 44, 46, 47, ab.
24, 25. 1 *John* ii. 10, 11.
26-28. 1 *Cor.* xiii. 1-3.

28. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

CHAPTER LI

THE GIFT WITHOUT THE GIVER IS BARE

1. WHO are there, that will draw somewhat from their excesses, that will abate a lace from their garment, or a dish from their table, to bestow upon the necessities of the poor? The self-denial is the gift

2. Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

3. And there came a certain poor widow, and she threw in two mites, which make a farthing.

4. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast in more than all they which have cast into the treasury:

5. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

(J. R. Lowell, *Poems*, vol. i., p. 303, *Vision of Sir Launfal*, viii.)

1. Archbishop Leighton, *Works*, vol. iv., p. 147, ab.

2-5. *Mark* xii. 41-4.

6. The price of one feast will buy bread for a great many poor people.

A little luxury would buy many necessities

7. It is small thanks to thee to give to the poor some leavings, when thy belly is first glutted with as much as the appetite desired :

8. This costeth thee nothing : a swine will leave that to another which he cannot eat.

9. There rise before me
The sluggard Pity's vision-weaving tribe,
Who sigh for wretchedness, yet shun the wretched,
Nursing in some delicious solitude
Their slothful loves and dainty sympathies.

10. But if thou wilt a little pinch thy flesh, or deny thyself, and live more sparingly and thriftily, that thou mayest have the more to give to the poor, this is commendable indeed.

Give the life with the law

11. The benefit we receive must be rendered again line for line, deed for deed, to somebody. Beware of too much good staying in thy hand.

12. The Christ himself had been no lawgiver,

6-8. Rich. Baxter, *Works*, vol. iii., p. 395 (*Christian Ethics*).

9. S. T. Coleridge, *Poems*, p. 53 (*Reflections on having left a Place of Retirement*).

10. Rich. Baxter, *Works*, vol. iii., p. 395 (*Christian Ethics*).

11. Emerson, *Works*, vol. ii., p. 109 (*Compensation*).

Unless he had given the Life too, with the Law.

13. When I give, I give myself.

14. I was eyes to the blind, and feet was I to the lame.

15. I was a father to the poor: and the cause which I knew not I searched out.

16. The blessing of him that was ready to perish came upon me.

17. Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

18. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

CHAPTER LII

WHAT SERVES ALL IS RIGHT

1. HE doeth well that rather serveth the commonweal than his own will.

2. It were a thing much more happy to fail in good and virtuous ends for the public, than to obtain all that we can wish to ourselves in our proper fortune.

3. Ask thyself, as to every act thou committest within the circle of family or country: "If

12. Mrs. Browning, *Poems*, bk. ix., lines 872-3 (*Aurora Leigh*).

13. Walt Whitman, *Leaves of Grass*, p. 66 (*Song of Myself*, sect. 40).

14-18. *Job* xxix. 12-16, r.

1. Thos. à Kempis, *Imitation of Christ*, i., xv., 2.

2. Lord Bacon, *Advancement of Learning*, ii., xx., 10.

what I now do were done by and for all men, would it be beneficial or injurious to humanity?"

4. And if thy conscience tell thee that it would be injurious, desist, even though it seem that an immediate advantage would be the result.

5. The first principle of natural ethics is the sole and supreme allegiance of conscience to the community.

6. There are no self-regarding virtues properly so-called; those qualities which tend to the advantage and preservation of the individual are only morally right in so far as they make him a more useful citizen.

7. The great and almost only commandment of the gospel is, to command nothing against the good of man, and much more no civil command against his civil good.

8. If we understand not this, we are but cracked cymbals, we do but tinkle, we know nothing, all the sweat of our toilsomest obedience will but mock us. And what we suffer superstitiously returns us no thanks.

9. We must re-ascend to the conception of Humanity, in order to ascertain the secret rule and law of life of the individual, of man.

3. Jos. Mazzini, *Works*, vol. iv., p. 272 (*Of the Duties of Man*), ab.

4. *Ibid.*

5, 6. W. K. Clifford, *Essays*, p. 335 (*Right and Wrong*).

7, 8. Milton, *Prose Works*, vol. iii., p. 366 (*Tetrachordon*).

9. Jos. Mazzini, *Works*, vol. iii., p. 108.

10. There is a nobler glory which survives
Until our being fades, and, solacing
All human care, accompanies its change :—
The consciousness of good, which neither gold,
Nor sordid fame, nor hope of heavenly bliss,
Can purchase ;

11. But a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness, the heart
That beats with it in unison, the brain
Whose ever wakeful wisdom toils to change
Reason's rich stores for its eternal weal.

CHAPTER LIII

THE MARRIAGE BOND IS HOLY

1. WHAT greater thing is there for two human souls than to feel that they are joined for life, to strengthen each other in all labour, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the moment of the last parting ?

Duty sanctifies affection

10, 11. Shelley, *Poems*, vol. i., p. 50 (*Queen Mab*, pt. v.), ab.

1. George Eliot, *Adam Bede*, cap. liv.

2. Marriage has a sacred dread ;
Holy as she was before,
Is the maid when she is wed.

3. Our marriage rite
Is our resolve that we will each be true
To high allegiance, higher than our love.

4. For thereof comes all goodness and all worth ;
All gentleness and honour thence come forth ;
Thence worship comes, content, and true heart's pleasure,
And full assured trust, joy without measure,
And jollity, fresh cheerfulness and mirth ;

5. And bounty, lowliness and courtesy,
And seemliness, and faithful company,
And dread of shame that will not do amiss ;
For he that faithfully Love's servant is,
Rather than be disgraced would choose to die.

6. True Love is but a humble, low-born thing,
And hath its food served up in earthen ware ;
It is a thing to walk with hand in hand,
Through the everydayness of this workday world.

2. W. M. W. Call, *Golden Histories*, p. 233 (*Vesta*).
3. George Eliot, *Spanish Gipsy*, bk. ii.
4, 5. Chaucer, *The Prioress's Tale*, verses 31, 32 (Wordsworth's paraphrase, *Poems*, p. 163).

Baring its tender feet to every flint,
Yet letting not one heart-beat go astray ;

7. A simple, fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home.

8. Such is true Love, which steals into the heart
With feet as silent as the lightsome dawn,
That kisses smooth the rough brows of the dark,
And hath its will through blissful gentleness ;

9. A love that gives and takes, that seeth faults,
Not with flaw-seeing eyes like needle points,
But loving-kindly ever looks them down
With the o'ercoming faith that still forgives ;

10. A love that shall be new and fresh each hour,
As is the sunset's golden mystery,
Or the sweet coming of the evening star.

11. The love that takes us as it finds us degrades us. What watch we must keep over the fairest and purest of our affections, lest there be some taint about them !

12. Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. **Fidelity**

6-10. J. R. Lowell, *Poems*, vol. i., p. 21 (*Love*), ab.
11. Thoreau, *Essays and Letters*, p. 146 (*Chastity and Sensuality*).
12. *Ecclus.* ix. 1.

13. The light abandonment of ties, whether inherited or voluntary, because they had ceased to be pleasant, would be the uprooting of social and personal virtue.

14. If the past is not to bind us, where can duty lie?

15. What! the earth is full of iniquity, full of groans, the light is still struggling with a mighty darkness; and thou sayest, "I cannot bear my bonds; I will burst them asunder; I will go where no man claims me?"

16. Every bond of thy life is a debt; the right lies in the payment of that debt; it can lie nowhere else.

17. In vain wilt thou wander over the earth; thou wilt be wandering forever away from the right.

18. Can man or woman choose duties? No more than they can choose their birthplace, or their father and mother.

19. Thou mayest choose to forsake thy duties, and choose not to have the sorrow they bring. But thou wilt go forth, and what wilt thou find? Sorrow without duty, bitter herbs, and no bread with them.

20. Thou talkest of substantial good! Are faithfulness, and love, and sweet grateful memories, no good?

21. Is it no good that we should keep our

13. George Eliot, *Romola*, cap. lvi., ab.
14. *Idem*, *Mill on the Floss*, vi., cap. xiv.
15-19. *Idem*, *Romola*, cap. xl., ab.
20-23. *Idem*, cap. xxxii.

silent promises on which others build because they believe in our love and truth?

22. Is it good that we should harden our hearts against all the wants and hopes of those who have depended on us?

23. What good can belong to men who have such souls? To talk cleverly, perhaps, and find soft couches for themselves, and live and die with their base selves as their best companions.

24. The sanctity of oaths
Lies not in lightning that avenges them,
But in the injury wrought by broken bonds,
And in the garnered good of human trust.

25. 'Tis a compulsion of a higher sort,
Whose fetters are the net invisible
That hold all life together.

26. Hopes have precarious life.
They are oft blighted, withered, snapped sheer off
In vigorous growth, and turned to rottenness.
But faithfulness can feed on suffering,
And knows no disappointment.

27. We can set a watch over our affections and our constancy, as we can over other treasures.

24. George Eliot, *Spanish Gipsy*, bk. i.
25. *Idem*, bk. i.
26. *Idem*, bk. ii.
27. *Idem*, *Middlemarch*, cap. lvii.

28. In the ports
Of levity no refuge can be found,
No shelter, for a spirit in distress.

29. A nation stands or falls with the sanctity of its domestic ties.

The social significance of marriage

30. The political law, since it cannot regulate vice, is to restrain it by using all means to root it out.

31. But if it suffer the weed to grow up to any pleasurable or contented height, upon what pretext soever, it fastens the root, it prunes and dresses vice, as if it were a good plant.

32. For what less indignity were this, than as if justice herself, the queen of virtues, descending from her sceptred royalty, instead of conquering, should compound and treat with sin, her eternal adversary and rebel, upon ignoble terms?

33. Sin can have no tenure by law at all, but is rather an eternal outlaw, and in hostility with law past all atonement; both as much allowing one another as day and night together in one hemisphere.

34. Or, if it be possible that sin with his darkness may come to composition, it cannot be without a foul eclipse and twilight to the law, whose brightness ought to surpass the noon.

28. Wordsworth, *Poems*, p. 465 (*The Excursion*, bk. iv.).

29. F. W. Robertson, *Sermons*, series i., p. 205.

30-32. Milton, *Prose Works*, vol. iii., p. 246 (*On Divorce*, bk. i., cap. xiv.).

33, 34. *Idem*, bk. i., cap. iii., ab.

35. Hail wedded love, mysterious law, true source
Of human offspring, sole propriety!

36. The Family is the heart's fatherland! Hold then the family sacred! · Look upon it as one of the indestructible conditions of life, and reject every attempt made to undermine it!

37. Who will not love the family which whispers between the mother's kiss and the father's caress, the child's first lesson of citizenship?

CHAPTER LIV

LET WOMAN LIVE OUT HER OWN LIFE

Self-realisation has been denied to women

1. YOU bring up your girls as if they were meant for sideboard ornaments, and then complain of their frivolity.

2. Give them the same advantages that you give their brothers; appeal to the same grand instincts of virtue in them: teach *them* also that courage and truth are the pillars of their being.

3. The possibility that the ideal of womanhood lies neither in the fair saint, nor in the fair sinner; that the female type of character is neither better nor worse than the male;

35. Milton, *Poems*, vol. i., p. 189 (*Paradise Lost*, bk. iv., lines 750, 751).

36. Jos. Mazzini, *Works*, vol. iv., pp. 281, 283 (*Duties of Man*).

37. *Idem*, vol. vi., p. 184.

1, 2. Ruskin, *Sesame and Lilies* (*Of Queens' Gardens*, sect. 80).

4. That women are meant neither to be men's guides nor their playthings, but their comrades, their fellows and their equals, so far as nature puts no bar to that equality, does not seem to have entered into the minds of those who have had the conduct of the education of girls.

5. The model women of men make pleasant slaves, not true mates: they lack the worldly training to know themselves or to take a grasp of circumstances.

6. There is an exotic fostering of the senses for women, not the strengthening breath of vital common air.

7. Respect Woman! Seek in her not merely a comfort, but a force, an inspiration, the redoubling of your intellectual and moral faculties. Cancel from your mind every idea of superiority over woman.

8. Long prejudice, an inferior education, and a perennial legal inequality and injustice, have created that apparent intellectual inferiority which has been converted into an argument of continued oppression.

Women shall rejoice in time to come

9. She openeth her mouth with wisdom; and in her tongue is the law of kindness.

10. She looketh well to the ways of her household, and eateth not the bread of idleness.

11. Her children arise up, and call

3, 4. Huxley, *Lay Sermons*, p. 24 (*Emancipation—Black and White*), ab.

5, 6. Geo. Meredith, *One of our Conquerors*, cap. xxv.

7, 8. Jos. Mazzini, *Works*, vol. iv., p. 284, ab.

her blessed ; her husband also, and he praiseth her

12. Strength and honour are her clothing ; and she shall rejoice in time to come.

13. The woman's cause is man's : they rise or sink
Together, dwarfed or godlike, bond or free :

14. For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands—

15. If she be small, slight-natured, miserable,
How shall men grow ?

16. Let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood.

17. For woman is not undevelop'd man,
But diverse : could we make her as the man,
Sweet love were slain : his dearest bond is this,
Not like to like, but like in difference.

9-12. *Prov.* xxxi. 25-8.
13-19. Tennyson, *Poems*, p. 214 (*The Princess*, pt. vii.), ab.

18. Yet in the long years liker must they grow ;
The man be more of woman, she of man ;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world ;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind.
19. And so these twain, upon the skirts of Time,
Sit side by side, full-summed in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each, and reverencing each,
Distinct in individualities,
But like each other, even as those who love.

CHAPTER LV

THE NATION IS A LINK BETWEEN THE INDIVIDUAL AND THE WORLD

The moral idea of a nation

1. LOVE thou thy land, with love far-brought
From out the storied Past, and used
Within the Present, but transfused
Through future time by power of thought.

1. Tennyson, *Poems*, p. 64 (*Love thou thy Land*).

2. Country is not a mere zone of territory. The true Country is the Idea to which it gives birth ; it is the thought of love, the sense of communion which unites in one all the sons of that territory.

3. Without the nation there can be no humanity, even as without organisation and division there can be no expeditious and fruitful labour.

4. Nations are the citizens of humanity, as individuals are the citizens of the nation. And as every individual lives a two-fold life, inward and of relation, so do the nations.

5. As every individual should strive to promote the power and prosperity of his nation through the exercise of his special function, so should every nation in performing its special mission, according to its special capacity, perform its part in the general work, and promote the progressive advance and prosperity of humanity.

6. Nationality and humanity are therefore equally sacred. To forget humanity is to suppress the aim of our labours ; to cancel the nation is to suppress the instrument by which to achieve the aim.

7. No greater calamity can befall a people than to prosper by crime. No success can be a compensation for the wound inflicted on a nation's mind by renouncing right as its supreme Law. National morality

2. Jos. Mazzini, *Works*, vol. iv., p. 280 (*Duties of Man*). 3-6. *Idem*, vol. v., p. 274.

8. Statesmen work in the dark, until the Idea of Right towers above expediency or wealth. Woe to that people which would found its prosperity in wrong!

9. It is time that the low maxims of policy, which have ruled for ages, should fall. It is time that public interest should no longer hallow injustice, and fortify government in making the weak their prey.

10. There is a beautiful harmony between the good of the state and the moral freedom and dignity of the individual.

11. Were these interests in any case discordant, were an individual ever called to serve his country by acts debasing his own mind, he ought not to waver a moment as to the good which he should prefer. His soul he must never stain or enslave.

12. From poverty, pain, the rack, the gibbet, he should not recoil; but for no good of others ought he to part with self-control, or violate the inward law.

7-9. W. E. Channing, *Works*, vol. i., p. 219 (*Slavery*), ab.

10-12. *Idem*, vol. ii., p. 85 (*Spiritual Freedom*), ab.

CHAPTER LVI

STRIFE BETWEEN NATIONS IS BARBARIC

War propagates itself

1. AND yet to-day, with all our civilisation, we have schools where the art of murder, of aiming with deadly accuracy and killing large numbers of men at a distance, is actually taught.

2. The common doctrine has been that prejudice and enmity towards foreign states are means of fostering a national spirit, and of confirming union at home.

3. But bad passions, once instilled into a people, will never exhaust themselves abroad. Vice never yields the fruits of virtue. Injustice to strangers does not breed justice to our friends.

4. War organises a body of men who lose the feelings of the citizen in the soldier ; whose habits detach them from the community ; whose ruling passion is devotion to a chief; who are inured in the camp to despotic sway ;

5. Who are accustomed to accomplish their ends by force, and to sport with the rights and happiness of their fellow-beings ; who delight in tumult, adventure and peril, and turn with disgust and scorn from the quiet labours in peace.

6. War tends to multiply and perpetuate

1. Guy de Maupassant, *Sur l'Eau*, pp. 72, 74, ab.
2, 3. W. E. Channing, *Works*, vol. ii., p. 93 (*Spiritual Freedom*).
4-6. *Idem*, vol. i., p. 519 (*War*), ab.

itself without end. The successful nation, flushed by victory, pants for new laurels; while the humbled nation, irritated by defeat, is impatient to redeem its honour and repair its losses.

7. "But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he,
"But 'twas a famous victory."

8. Peace becomes a truce, a feverish repose, a respite to sharpen anew the sword, and to prepare for future struggles.

9. What, shall our feasts be kept with slaughtered men?
Shall braying trumpets and loud churlish drums,
Clamours of hell, be measures to our pomp?

The moral horrors of war

10. We have seen war. We have seen men maddened; returned to the condition of the brutes; we have seen them kill in wanton sport, out of terror, or for mere bravado and show.

11. Where right exists no longer, and law is dead, where all sense of justice has been lost, we have seen innocent men shot down on the highway, because they were timid, and thus excited suspicion.

12. We have seen dogs, chained to their masters' doors, killed by way of target practice;

7. Southey, *Poems* (*Battle of Blenheim*).
8. W. E. Channing, *Works*, vol. i., p. 519 (*War*), ab.
9. Shakespeare, *King John*, act iii., sc. i.
10-12. Maupassant, *Sur l'Eau*, pp. 77, 78.

we have seen cows lying in a field fired at by the machine-guns, just for the fun of shooting at something.

13. Nations, exasperated by mutual injuries, burn for each other's humiliation and ruin. They delight to hear that famine, pestilence, want, defeat, are desolating a hostile community.

14. The slaughter of thousands of fellow-beings, instead of awaking pity, flushes them with delirious joy, illuminates the city, and dissolves the whole country in revelry and riot.

15. Thus the heart of a man is hardened. His worst passions are nourished. He renounces the bonds and sympathies of humanity.

16. A base selfishness is the principle on which the affairs of nations are commonly conducted. A statesman is expected to take advantage of the weaknesses and wants of other countries. **International morality**

17. How loose a morality governs the intercourse of states! What falsehoods and intrigues are licensed by diplomacy! What nation regards another with true friendship? What nation makes sacrifices to another's good?

18. What nation is as anxious to perform its duties as to assert its rights? What nation lays down the everlasting law of right, casts itself fearlessly on its principles, and chooses to be poor, or to perish rather than to do wrong.

13-15. W. E. Channing, *Works*, vol. i., p. 518 (*War*) ab., t. o.
16-18. *Idem*, vol. ii., p. 604, ab.

19. The human mind refuses to believe in the catastrophe which even now looms up before us. Science has devoted her energy these many years to the invention of destructive weapons.

The impending catastrophe

20. Gentle, kind-hearted men allow themselves to be deluded, and it will not be long before they attack each other with all the ferocity of wild beasts, no one knows on what pretext—some stupid frontier quarrel, perhaps, or it may be some colonial mercantile interest.

21. They will go like a flock of sheep to the slaughter, yet knowing where they go, conscious that they are leaving their wives and their children to suffer ; anxious, but unable to resist the enticement of those plausible and treacherous words that have been trumpeted into their ears.

22. Unresistingly they go. Although they form a mass and a force, they fail to realise the extent of their power, and that if they were all agreed they might establish the reign of reason and fraternity, instead of lending themselves to the barbarous trickeries of diplomacy.

23. The fate of a whole generation hangs on the hour when some saturnine politician shall make the sign, and the nations will rush upon each other.

24. O cease! Must hate and death return?
Cease! Must men kill and die?
Cease! Drain not to its dregs the urn
Of bitter prophecy.

19-23. Edouard Rod, *Le Sens de la Vie*, quoted in Tolstoi's *Kingdom of God*, ab.

25. The world is weary of the past,
O might it die or rest at last!

CHAPTER LVII

MEN OF ALL RACES ARE BROTHERS

Duty radiates to the limits of mankind

1. THE Family and the Fatherland are like two circles drawn within a larger circle which contains them both.

2. They who pretend to teach you morality while limiting your duties to those you owe to your family and to your country, do but teach you a more or less enlarged egotism.

3. Not though all men call,
Kneeling with void hands,
Shall they see light fall,
Till it come for all
Tribes of men and lands.

4. You are one in origin, one in the law that governs you, and one in the goal you are destined to attain.

5. Your faith must be one, your actions one, and one the banner under which you combat.

24, 25. Shelley, *Poems*, vol. ii., p. 337 (*Hellas*).

1, 2. Jos. Mazzini, *Works*, vol. iv., p. 259 (*Duties of Man*).

3. A. C. Swinburne, *Songs before Sunrise*, p. 161 (*Christmas Antiphonies*).

4, 5. Jos. Mazzini, *Works*, vol. iv., p. 272 (*Duties of Man*).

6. For no sect elect
Is the soul's wine poured
And her table decked ;
Whom should man reject
From man's common board ?

7. Say not : the language we speak is different. Acts, tears, and martyrdom, are a language common to all men, and which all understand.

We are one in nature and by suffering

8. "I am a Jew! Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is?

9. "If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that."

10. For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong ;

11. Whether conscious or unconscious, yet Humanity's vast frame

6. A. C. Swinburne, *Songs before Sunrise*, p. 161 (*Christmas Antiphonies*).

7. Jos. Mazzini, *Works*, vol. iv., p. 272 (*Duties of Man*).

8, 9. Shakespeare, *Merchant of Venice*, act iii., sc. i.

Through its ocean-sundered fibres feels
the gush of joy or shame ;—
In the gain or loss of one race all the rest
have equal claim.

12. Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of
stone ;
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or
moan.

CHAPTER LVIII

SWEET REASONABLENESS IS A SECRET OF INFLUENCE AT HOME AND IN AFFAIRS

1. WHAT a senseless mistake it is for men to think it strength and greatness of spirit to bear nothing, to be sensible of every touch, and to stand upon their punctilios ! Patience in little things

2. Is it not evident weakness to be able to suffer nothing ? We see the weakest persons most subject to anger.

3. Endurance is the crowning quality,
And patience all the passion of great hearts.

4. A sense of one's own integrity will make one pass by injuries more easily.

10, 11. J. R. Lowell, *Poems*, vol. i., p. 181 (*The Present Crisis*).
12. *Idem*, vol. i., p. 273 (*Bibliolatres*).
1, 2. Archbishop Leighton, *Works*, vol. iv., p. 148.
3. J. R. Lowell, *Poems*, vol. i., p. 156 (*Columbus*).
4. Bishop Thos. Wilson, *Sacra Privata* (*On Anger*).

5. Correction given in anger, however tempered by reason, never has so much effect as that which is given altogether without anger.

Rebuke mildly

6. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother.

7. Be on thy guard, not only in the matter of steady judgment and action, but also in the matter of gentleness towards those who try to hinder or otherwise trouble thee.

8. For this also is a weakness, to be vexed at them, as well as to be diverted from thy course of action and to give way through fear ;

9. For both are equally deserters from their post, the man who does it through fear, and the man who is alienated from him who is by nature a kinsman and a friend.

10. Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be, for that thyself also hast many failings which must be borne with by others.

11. It may fall out that thine opinion may be good, but to refuse to yield to others, when a special cause requireth it, is a sign of pride and stiffness.

5. Francis de Sales, *Devout Life*, pt. iii., cap. viii.
6. *Matt.* xviii. 15.
7-9. M. Aurelius, *Thoughts*, xi., 9.
10. Thos. à Kempis, *Imitation of Christ*, i., xvi., 2.
11. *Idem*, i., ix., 3, ab., "thine" sub. "a man's".

12. Life is not so short but that there is always time for courtesy.

13. A few more smiles of silent sympathy, a few more tender words, a little more restraint on temper, may make all the difference between happiness and half-happiness to those I live with. The beneficence of gentleness

14. To cultivate kindness is a great part of the business of life.

15. Do not make life hard to any.

16. It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense ;

17. Yet on the ear
Of him who thought to die unmourned, 'twill fall
Like choicest music, fill the glazing eye
With gentle tears, relax the knotted hand,—
To know the bonds of fellowship again.

12. Emerson, *Works*, vol. viii., p. 85 (*Social Aims*).
13. Stopford Brooke.
14. Dr. Samuel Johnson.
15. Emerson, *Works*, vol. vi., p. 260 (*Considerations by the Way*).
16, 17. T. N. Talfourd, *Ion*, act i., sc. ii.

CHAPTER LIX

HIGH-MINDEDNESS IS THE BOND OF TRUE FRIENDSHIP

1. A FAITHFUL friend is the medicine of life.

The blessings of comradeship

2. There is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less.

3. There is no such remedy against flattery of a man's self as the liberty of a friend.

4. We want one or two companions of intelligence, probity, and grace, to wear out life with; persons by whom we can measure ourselves, and who shall hold us fast to good sense and virtue.

5. Our chief want,—is it not somebody who can make us do what we can? We are easily great with the loved and honoured associate. We come out of our eggshell existence.

6. O friend, my bosom said,
Through thee alone the sky is arched;
The mill-round of our fate appears
A sun-path in thy worth.

1. *Ecclus.* vi. 16.
2, 3. Lord Bacon, *Essays* (*Of Friendship*).
4. Emerson, *Works*, vol. viii., p. 88 (*Social Aims*), ab.
5. *Idem*, p. 91, ab.
6. *Idem*, *Poems*, p. 232 (*Friendship*), ab.

7. Let us follow after the things wherewith one may edify another.

Harmony of high aims

8. That friendship where men's affections are cemented by an equal love of goodness, neither hope, nor fear, nor any private interest can ever dissolve it, but we carry it with us to our graves, and lay down our lives for it with satisfaction.

9. True, active, productive friendship consists in keeping equal pace in life, in the approval of my aims by my friend, while I approve his, and thus moving forwards together steadily, however much our way of thought and life may vary.

10. Between simple and noble persons there is always a quick intelligence; they recognise at sight, and meet on a better ground than the talents and skills they may chance to possess, namely on sincerity and uprightness.

11. The important thing is, not that two people should be inspired by the same convictions, but rather that each of them should hold his or her own convictions in a high and worthy spirit.

12. Harmony of aim, not identity of conclusion, is the secret of the sympathetic life.

13. Be admonished not to strike leagues of friendship with cheap persons, where no friendship can be.

7. *Rom.* xiv. 19.
8. Seneca, *Of a Happy Life*, cap. xviii.
9. Goethe.
10. Emerson, *Works*, vol. vi., p. 185 (*Behaviour*).
11, 12. John Morley, *Compromise*.
13. Emerson, *Works*, vol. ii., p. 203 (*Friendship*), ab.

14. If thou wouldst get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of trouble.

Cautions against base friendship

15. Accept no person against thy soul.

16. Whatever is founded on mere carnal love, vanity or frivolity, on such attractions as are purely external, a sweet voice, personal beauty, superficial cleverness or outward show, is unworthy to be called friendship.

17. How can such friendships be other than short-lived, melting away like snow-wreaths in the sun!

18. If men share false and vain things, their friendship will be false and vain; if that which is good and true, their friendship will be good and true.

19. Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart.

20. The laws of friendship are austere and eternal, of one web with the laws of nature and of morals.

21. Virtue alone is sweet society;
It keeps the key to all heroic hearts,
And opens you a welcome in them all.

14. *Ecclus.* vi. 7, 8.
15. *Idem*, iv. 26.
16-18. Francis de Sales, *Devout Life*, pt. iii., cap. xvii., ab.
19, 20. Emerson, *Works*, vol. ii., p. 190 (*Friendship*).
21. *Idem*, *Poems*, p. 301 (*Rome*).

22. Worldly friendship is profuse in honeyed words, passionate endearments, commendations of beauty, while true friendship speaks a simple, honest language.

23. False friendship turns to evil desires, upbraidings, slander, deceit, sorrow, confusion and jealousies; but pure friendship is always the same, modest, courteous and loving, knowing no change save an increasingly pure and perfect union.

CHAPTER LX

RETURN GOOD FOR EVIL

1. YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. **Forgive**

2. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you.

3. Let a man overcome anger by kindness,
evil by good;
Let him conquer the stingy by a gift, the
liar by truth.

4. If thou hast not mercy for others, yet be not cruel unto thyself:

5. To ruminate upon evils, to make **Forget** critical notes upon injuries, and be too acute in

22, 23. Francis de Sales, *Devout Life*, pt. iii., cap. xx., *ab.*

1, 2. *Matt.* v. 43, 44.

3. *Dhamma-pada*, No. 223 (Rhys Davids' trans.).

4, 5. Sir Thos. Browne, *Christian Morals*, pt. iii., sect. 12.

their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies, and to resolve to sleep no more; for injuries, long dreamt on, take away at last all rest.

6. A man that studieth revenge keeps his own wounds green, which otherwise would heal and do well.

7. Meditate not on injuries or provoking things, when thou art alone; suffer not thy thoughts to feed upon them.

8. Else thou wilt be a devil to thyself, and tempt thyself when thou hast none else to tempt thee, and wilt make thy solitude as provoking as if thou wert in company.

9. Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been.

Meet hatred with service

10. To forgive our enemies, yet hope that God will punish them, is not to forgive them enough.

11. Instead of exacting or vindicating thine utmost right, set light by thy sufferings and wrongs, and study and labour with all thy power to excel in charity, and to do good to all,

12. And to stoop to any service to another,

6. Lord Bacon, *Essays* (*Of Revenge*).

7, 8. Rich. Baxter, *Works*, vol. iii., p. 297 (*Christian Ethics*).

9, 10. Sir Thos. Browne, *Christian Morals*, pt. i., sect. 15.

11, 12. Rich. Baxter, *Works*, vol. vi., p. 161 (*Christian Politics*).

and humble thyself, and exercise patience, and give and lend according to thy abilities; and pretend not justice against the great duties of charity and patience.

13. For never in this world does hatred cease
by hatred;
Hatred ceases by love; this is always its
nature.

14. Then does men's life become one vast
disease,
When once they seek their ills by ills to
cure.

15. It costs more to revenge injuries than to bear them.

16. When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the oyster, which straightway closes the wound with a pearl.

17. Revenge, at first though sweet,
Bitter ere long, back on itself recoils.

18. If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

19. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

13. *Dhamma-pada*, No. 5 (Rhys Davids' trans.).
14. Sophocles, *Fragments*, trans. Plumptre, p. 403 (No. 98, Dindorf's edition).
15. Bishop Thos. Wilson, *Maxims*, No. 303.
16. Jean Paul Richter.
17. Milton, *Poems*, vol. ii., p. 44 (*Paradise Lost*, bk. ix., lines 171, 172).
18, 19. *Luke* xvii. 3, 4.

20. "The power that I have over you is to spare you;
The malice toward you, to forgive you."

CHAPTER LXI

THE MINISTRY OF SUFFERING IS FOR THE CHASTENING OF THE SOUL

1. HOW strange, that all
The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part—
And that a needful part—in making up
The calm existence which is mine when I
Am worthy of myself!

Through sorrow to sympathy

2. But it would be a poor result of all our anguish and our wrestling, if we won nothing but our old selves at the end of it; if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering.

3. Let us be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain to sympathy.

20. Shakespeare, *Cymbeline*, act v., sc. v.
1. Wordsworth, *Poems*, p. 239 (*The Prelude*, bk. i.).
2, 3. George Eliot, *Adam Bede*, cap. l., ab.

4. To have suffered much is like knowing many languages. Thou hast learned to understand all, and to make thyself intelligible to all.

5. Let us own, the sharpest smart
Which human patience may endure,
Pays light for that which leaves the heart
More generous, dignified, and pure!

6. Do not cheat thy heart and tell her:
"Grief will pass away;
Hope for fairer times in future
And forget to-day!"

7. Bid her not seek other pleasures,
Turn to other things,—
Rather nurse her cagëd sorrow
Till the captive sings.

8. Impatience relieves no ill; on the contrary it is a sharp additional pang added to all the rest. But resignation soothes and lightens all we suffer by showing the gain that is behind.

Rules for the discipline of patience

9. Be thou therefore of such courage and so patient in hope, that when comfort is withdrawn, thou mayest prepare thy heart to suffer even greater things: and do not justify thyself, as though thou oughtest not to suffer these afflictions.

4.

5. Coventry Patmore, *Poems* (*The Angel in the House*, Canto v., Prelude ii.).

6, 7. Adelaide Procter.

8. Fénélon, *Spiritual Letters to Men*, lxxxi.

9. Thos. à Kempis, *Imitation of Christ*, iii., xxv., 3. t. o., "therefore" ins.

10. Thou shalt more easily endure suffering if by habit thou art diligently prepared thereunto.

11. For this reason often call to mind the more heavy sufferings of others, that so thou mayest the easier bear thine own very small troubles.

12. And if they seem unto thee not very small, then beware lest thy impatience be the cause thereof.

13. For the checking of impatience, ask thyself: Will this then which has happened prevent me from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood?

14. Remember too, on every occasion which leads thee to vexation, to apply this principle: That though this be a misfortune, to bear it nobly is good fortune.

Self-knowledge by affliction

15. For there is many a deep corruption in the heart which affliction nobly borne openeth and discovereth, which deceitfulness hid in the time of prosperity; and the detecting of these is no small benefit to the soul.

16. When thou comest to part with wealth and honour, thou shalt better know how much thou lovedst them, than thou couldst before.

10. Thos. à Kempis, *Imitation of Christ*, iii., xix., 1, ab.

11, 12. *Ibid.*, "for this reason often" ins.

13, 14. M. Aurelius, *Thoughts*, iv., 49, beginning "will this then which has happened".

17. Mark therefore what corruptions appear in thine affliction, and how the heart discloseth its deceits, that thou mayest know what to repent of and reform.

18. Bear in mind also that the bee while making its honey lives upon a bitter food, and in like manner we can never do acts of gentleness and patience better than while eating the bread of bitterness and enduring hardness.

Resignation beautifies the spirit

19. And just as the best honey is that made from thyme, a small and bitter herb, so that virtue which is practised amid bitterness and lowly sorrow is the best of all virtues.

20. Well to suffer is divine :
Pass the watchword down the line,
Pass the countersign "Endure!"
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

21. The best of men
That e'er wore earth about him was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.

15-17. Rich. Baxter, *Works*, vol. iv., p. 417 (*Christian Economics*), "for" ins., "nobly borne" ins.
18, 19. Francis de Sales, *Devout Life*, pt. iii., cap. iii.
20. J. G. Whittier, *Poems*, p. 257 (*Burial of Barbour*).
21. Thos. Dekker, *The Honest Whore*, pt. i., act i., sc. xii.

22. We also glory in tribulation ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope.

23. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.

CHAPTER LXII

BY BEREAVEMENT THE SOUL MAY BE PURIFIED AS BY FIRE

Wherein consists true reverence for the dead

1. TO our friends and loved ones we shall give the most worthy honour and tribute, if we never say nor remember that they are dead, but contrariwise that they have lived ;

2. That hereby the brotherly force and flow of their action and work may be carried over the gulfs of death and made immortal in the true and healthy life which they worthily had and used.

3. The dead are not dead if we have loved them truly. In our own lives we give them immortality.

4. Let us arise and take up the work they have left unfinished, and preserve the treasures they have won, and round out the circuit of their

22. *Rom.* v. 3, 4.
23. *Heb.* xii. 11.
1, 2. W. K. Clifford, *Essays*, p. 164 (*The Unseen Universe*).
3, 4. F. Adler, *Creed and Deed*, p. 35.

being to the fulness of an ampler orbit in our own.

5. There is so much selfishness in grief; overwhelmed with a sense of loss, we are apt to think of nothing else. Rather with a noble resignation and thankfulness for what they have been to us should we consign our dear ones to the grave.

To mourn overmuch is selfish

6. Grief should be
Like Joy, majestic, equable, sedate.
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

7. Grief, if we will permit it to do so, purges us of the last dregs of selfishness. Grief teaches us a more perfect patience, a more profound humility, a more complete renunciation.

The cleansing power of grief

8. Grief, if we will use it so, is the chisel, the keen edge of which carves lines of ineffaceable beauty on the statue of the soul.

9. When are the good so powerful to guide and quicken, as after death has withdrawn them from us?

The memory of the dead

10. Then we feel that the seal is set upon what was made perfect in their souls.

5. W. M. Salter.

6. Aubrey de Vere, *The Infant Bridal and other Poems*, p. 333 (*Sorrow*).

7, 8. F. Adler, *Ethics and Culture* (pamphlet), "edge" sub. "point," "of which" sub. "whose".

11. They take their place like stars in a region of purity and peace.

12. But it is a sad weakness, after all, that the thought of a man's death hallows him anew to us ; as if life were not sacred too—

13. As if it were comparatively a light thing to fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.

14. O the anguish of that thought that we can never atone to our dead for the stinted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close to us.

15. Arise, be strong ! Thou art not free, thou poor and sadly stricken one, to stand aside in idle woe, but thou shalt make for the departed a memorial in thy life.

Duty the consoler

16. The knowledge that something must be done calls us away from brooding over our griefs, and forces us back into the active currents of our life.

17. Only the discharge of the duties of the heart can really console the heart.

9-11. W. E. Channing.

12, 13. George Eliot, *Janet's Repentance*, cap. xi., ab., "but" ins.

14. *Idem*, *Amos Barton*, cap. ix.

15. Felix Adler, "one" sub. "friends".

16. *Idem*, *Creed and Deed*, p. 129, "only" sub. "alone".

18. The love thou canst no longer lavish on one, the many call for it. The cherishing care thou canst no longer bestow upon thy child, the neglected children of the poor appeal for it.

19. The sympathy thou canst no longer give thy friend, the friendless cry for it. In alleviating the misery of others, thine own misery will be alleviated, and in healing thou wilt find that there is cure.

20. It is not that we are singled out for a special judgment; when we give up our dead, we but enter into a common sorrow, a sorrow that visits the proudest and humblest, that has entered into unnumbered hearts before us and will enter into innumerable ones after us, a sorrow that should make the world one, and dissolve all other feelings into sympathy and love.

CHAPTER LXIII

I WILL LIFT UP MINE EYES UNTO THE HILLS

1. WHEN thoughts
Of the last bitter hour come like a blight — Nature teaches
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder and grow sick at heart,

17-19. Felix Adler, *Creed and Deed*, p. 130.
20. W. M. Salter, ab., "enter into" ins.
(*Psal.* cxxi. 1.)
1, 2. W. C. Bryant, *Thanatopsis*, lines 8-15.

2. Go forth under the open sky, and list
To Nature's teachings.

3. Nature never did betray
The heart that loved her ; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy.

4. For she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts,

5. That neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,

6. Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings.

7. My heart leaps up when I behold
A rainbow in the sky ;
Hope So was it when my life began,
So is it now I am a man ;
So be it when I shall grow old,
Or let me die !

3-6. Wordsworth, *Poems*, p. 94 (*The Old Cumberland Beggar*).
7. *Idem*, p. 171 (*Lines*).

8. I count as many as there are
Cinquefoils or violets in the grass,
So many saints and saviours,
So many high behaviours. Humility of service

9. At the gates of the forest the man of the world is forced to leave his city estimates of great and small, wise and foolish. Dignity

10. Custom falls off his back with the first step he takes into these precincts. Here is a sanctity which shames our religions, and reality which discredits our heroes.

11. The incommunicable trees begin to persuade us to live with them, and quit our life of solemn trifles.

12. One impulse from a vernal wood
May teach us more of man,
Of moral evil and of good,
Than all the sages can.

13. O may the morn, so pure, so clear,
Its own sweet calm in us instil ; Purity
A guileless mind, a heart sincere,
Simplicity of word and will.

8. Emerson, *Poems*, p. 276 (*The Poet*).
9-11. *Idem*, *Works*, vol. iii., pp. 163, 164 (*Nature*). ab.
12. Wordsworth, *Poems*.
13. *Lyra Catholica*.

14. Teach me your mood, O patient stars
Who climb each night the ancient sky,
Leaving on space no shade, no scars,
No trace of age, no fear to die.

Patience

15. Ye stars, ye waters,
On my heart your mighty charm renew!
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!

Large-mindedness

16. What need I of book or priest,
Or sibyl from the mummied East,
When every star is Bethlehem star?

17. Ye heavens—you remain
A world above man's head, to let him see
How boundless might his soul's horizons be,
How vast, yet of what clear transparency.

18. Long have I loved what I behold,
The night that calms, the day that cheers.

19. And yet the solitude of grove and mountain, midnight, sky, the sea and dawn, cannot make him blessed, who does not bring

14. Emerson, *Poems*, p. 277 (*The Poet*).
15. Matthew Arnold, *Poems* (*Self-Dependence*).
16. Emerson, *Poems*, p. 276 (*The Poet*).
17. Matthew Arnold, *Poems* (*A Summer Night*), ab.
18. Wordsworth, *Poems*, p. 100 (*Prologue to Peter Bell*).
19. Neander, *Church History*, vol. vii., p. 335, ab., "and yet" ins., "midnight, sky, the sea and dawn" ins., "him" sub. "a man," "who does not" sub. "he".

with him that sabbath of the heart, that elevation of the spirit, without which, idleness and storms and dangerous temptation attend every solitude.

CHAPTER LXIV

SPIRITS ARE NOT FINELY TOUCHED BUT TO FINE ISSUES

1. WE wish we were better; and we sit still and think there is something in the very wish. But there is no virtue in the wish; on the contrary, every good thought and desire that we do not endeavour to translate into action, is a sin.

By their works ye shall know them

2. For the simply conscientious no interval is visible or even conceivable between perceiving the best and executing it. No line for them is so straight as that from thought to action.

3. We are very apt to measure ourselves by our aspiration instead of our performance. But in truth the conduct of our lives is the only proof of the sincerity of our hearts.

(*Measure for Measure*, act i., sc. ii.)

1. *a* (First sentence) Bishop Thos. Wilson, *Maxims*, No. 98.

b (Second sentence) Jos. Mazzini, *Works*, vol. v., p. 339, divided by ins. "but there is no virtue in the wish, on the contrary".

2. Martineau, *Works*, vol. iv., p. 303 (*The Relation between Ethics and Religion*).

3. *a* (First sentence) George Eliot.

b (Second sentence) Bishop Thos. Wilson, *Maxims*, No. 367, divided by ins. "but in truth".

4. If our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

5. What has he done? is the question which searches men, and transpierces every false reputation.

6. Every man is worth just so much as the things are worth about which he busies himself. What is innocence worth, if it is only a picture and does not work to rescue?

7. Whenever thou seest corruption by thy side, and does not strive against it, thou betrayest thy duty.

8. It is, for instance, of no avail that thou worshippest Truth, if thou seest thy brother men ruled by Error, and dost not endeavour, so far as lies in thy power, to overcome that error.

9. Do noble things, not dream them all day long.

10. The doer, not the dreamer, breaks
The baleful spell,
Which binds with iron bands the earth
On which we dwell.

4. Shakespeare, *Measure for Measure*, act i., sc. ii.
5. Emerson, *Works*, vol. ii., p. 150 (*Spiritual Laws*).
6. *a* (First sentence), M. Aurelius, *Thoughts*, vii., 3.
b (Second sentence) Geo. Meredith, *One of our Conquerors*, cap. xxviii.
7, 8. Jos. Mazzini, *Works*, vol. iv., p. 261, ab., ins. "for instance".
9. Chas. Kingsley, *Poems*, p. 216 (*A Farewell*).
10. 11.

11. O dreamer, wake! thy brother man
Is still a slave;
And thousands go heart-crushed this morn,
Unto the grave.

12. One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.

13. Act! be merciful and gentle, honest; force thyself to abound in little services; try to do good to others; be true to the duty that thou knowest. *That* must be right, whatever else is uncertain. **Doubt and duty**

14. It is not possible to enter into the nature of the good by merely speculating about it. Act the good, and then thou shalt believe in it.

15. How can a man come to know himself? Never by thinking but by doing. Try to do thy duty and thou wilt know at once what thou art worth.

16. There cannot be any goodness unless it is a practised goodness. Genius forms itself in solitude, but a character in struggling with the world. **Character begins and culminates in conduct**

12. J. H. Newman, *Parochial and Plain Sermons*, vol. i., p. 188 (*Religious Emotion*).
13. F. W. Robertson, *Sermons*, series ii. (Serm. viii.).
14. F. Adler, *Need of a New Moral Movement in Religion* (pamphlet).
15. Goethe.
16. *a* (First sentence) Geo. Meredith, *One of our Conquerors*, cap. xxviii.
b (Second sentence) Goethe, *Tasso Torquato*.

17. The end of man is an action and not a thought, though it were of the noblest. The preference of a life of inactivity to one of action is an error, for happiness consists in action.

18. Happiness consists in living and energising, and the energy of the good man is good and pleasant in itself.

19. Happiness is a kind of energy ; and an energy is evidently produced, and not like property merely possessed. Not what I have but what I do is my kingdom.

20. I count life just a stuff
To try the soul's strength on, educe the man.
Who keeps one end in view makes all things serve.

21. Man is no star, but a quick coal
Of mortal fire ;
Who blows it not, nor doth control
A faint desire,
Lets his own ashes choke his soul.

22. Sloth is like a beatitude of the soul, which comforts it for all its losses and takes the place of all its good.

Spurious rest

17. *a* (First sentence) Carlyle, vol. i., p. 152, *Sartor Resartus*, bk. ii., cap. vi.
b (Second sentence) Aristotle, *Politics*, iv., 3.
18. Aristotle, *Ethics*, ix., ix., 6.
19. *a* (First sentence) *Ibid.*
b (Second sentence) Carlyle, *Sartor Resartus*, vol. i., bk. ii., cap. iv., p. 83.
20. Browning, *Poems*, vol. i., p. 559 (*In a Balcony*).
21. George Herbert, *The Temple*, p. 71 (*Employment*).
22, 23. La Rochefoucauld, *Maxims*, No. 630.

23. The repose of sloth is a secret charm of the soul which suddenly suspends the most ardent pursuits and the most stubborn resolves.

24. To think that only violent passions, such as ambition and love, can triumph over others, is to deceive oneself. Sloth, all languishing as it is, is often the master. It encroaches on all the plans and on all the actions of life.

25. Sloth is a thing that is easily discerned ; the signs of it are :

26. When the very thought of labour is troublesome and unpleasing, and ease seems sweet ; when duty is omitted hereby and left undone ;

27. When the easy part of duty is culled out, and the harder part is cast aside ; when the judgment will not believe that a laborious duty is a duty at all ;

28. When that which thou doest is done with an ill will, and with a constant weariness of mind, and there is no alacrity or pleasure in thy work ;

29. When the backward mind is shifting it off with excuses, or finding something else to do, or at least delaying it : when little impediments discourage or stop thee.—The slothful saith, There is a lion in the way.

30. Christ would never hear of negative morality ; Thou shalt, was ever His word.

24. La Rochefoucauld, *Maxims*, No. 266, r.

25-29. Rich. Baxter, *Works*, vol. iii., p. 590 (*Christian Ethics*), ab.

30. R. L. Stevenson, *Across the Plains* (*A Christmas Sermon*).

31. Be ye doers of the word, and not hearers only, deceiving your own selves.

32. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

CHAPTER LXV

NOT FAILURE BUT LOW AIM IS CRIME

1. WE should exercise ourselves in a quiet, steady, firm displeasure at our own faults.

Kindness toward one's self

2. Many people fall into the error of being angry because they have been angry, vexed because they have given way to vexation, thus keeping up a chronic state of irritation, which adds to the evil of what is past, and prepares the way for a fresh fall on the first occasion.

3. As a parent's tender, affectionate remonstrance has far more weight with his child than anger or sternness :

4. So, when we judge our own heart guilty, if we treat it gently, encouraging it to amendment, its repentance will be much deeper and more lasting than if stirred up in vehemence and wrath.

5. Art thou willing to minister to thine own

31, 32. *James* i. 22, 25.

(J. R. Lowell, *Poems*, vol. iii., p. 175, *For an Autograph.*)

1-4. Francis de Sales, *Devout Life*, pt. iii., cap. ix., ab.

heart in its maladies? For, indeed, thou art bound to succour it, and seek help for it when harassed by passion, and to leave all else till that is done.

6. Where thou findest thyself unable for a secret duty, struggle not too hard with thyself, but go that pace that thou art able to go quietly.

Expecting too much of one's self

7. For every striving doth not enable thee but vex thee, and make duty wearisome to thee, and disable thee more, by increasing thy disease: like an ox that draweth unquietly, and a horse that chafeth himself, that quickly tireth.

8. Preserve thy willingness to duty, and avoid that which makes it grievous to thee.

9. He that seeketh victory over his nature, let him not set himself too great nor too small tasks.

10. For the first will make him dejected by often failings, and the second will make him a small proceeder, though by often prevailings.

11. And at the first let him practise with helps, as swimmers do with bladders or rushes; but after a time let him practise with disadvantages, as dancers do with thick shoes. For it breeds great perfection if the practice be harder than the use.

5. Francis de Sales, *Devout Life*, pt. v., cap. v., r.
6-8. Rich. Baxter, *Works*, vol. iii., p. 228 (*Christian Ethics*).
9-11. Lord Bacon, *Essays* (*Of Nature in Men*).

12. Neither let mistakes nor wrong directions discourage thee. There is precious instruction to be got by finding we were wrong.

Failures as stepping-stones

13. It is at bottom the condition on which all men have to cultivate themselves.

14. Our very walking is an incessant falling; a falling and a catching of ourselves before we come actually to the pavement. It is emblematic of all things a man does.

15. It is no such heinous matter to fall afflicted, as being down to lie dejected.

16. It may be no danger for a soldier to receive a wound in battle, but after the wound received, through despair of recovery to refuse a remedy; for we often see wounded champions bear the palm at last; and after fight, crowned with victory.

17. Our greatest glory consists, not in never falling, but in rising every time we fall.

18. For a just man falleth seven times, and riseth up again. They say, best men are moulded out of faults.

19. 'Tis not what man Does which exalts

12-14. Carlyle, *On the Choice of Books*, ab.

15, 16. St. Chrysostom, *in Ep. ad Heliod. mon.* (Quarles' *Emblems*, p. 119).

17. Oliver Goldsmith.

18. *a* (First sentence) *Prov.* xxiv. 16.

b (Second sentence) Shakespeare, *Measure for Measure*, act v., sc. i.

19. *a* (First sentence) Browning, *Poems*, vol. i., p. 279 (*Saul*, xviii.).

b (Second sentence) *Idem*, *Poems*, vol. i., p. 535 (*Bishop Bloughram's Apology*).

him, but what man Would do. The aim, if reached or not, makes great the life.

20. Aspire, break bounds, I say,
Endeavour to be good, and better still,
And best. Success is nought, endeavour's all.

21. What I aspired to be
And was not, comforts me.

22. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

CHAPTER LXVI

THE PRESENT ONLY IS OURS

1. WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Now

2. Do not act as if thou wert going to live ten thousand years. Death hangs over thee. While thou livest, while it is in thy power, be good.

3. Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

20. Browning, *Poems*, vol. ii., p. 422 (*Red Cotton Night-Cap Country*, iv.).
21. *Idem*, *Poems*, vol. i., p. 581 (*Rabbi Ben Ezra*, vii.).
22. *Matt.* v. 6.
1. *Eccles.* ix. 10.
2. M. Aurelius, *Thoughts*, iv., 17.
3. *Ecclus.* xiv. 14.

4. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

5. Say not unto thy neighbour, Go, and come again, and to-morrow I will give ; when thou hast it by thee.

6. Strong souls within the present live,
The future veiled, the past forgot ;
7. Grasping what is, with hands of steel,
They bend what shall be, to their will ;
And, blind alike to doubt and dread,
The End for which they are, fulfil.
8. Would'st shape a noble life ? Then cast
No backward glances towards the past :
And though somewhat be lost and gone,
Yet do thou act as one new-born.
9. What each day needs, that shalt thou ask ;
Each day will set its proper task.
10. Life's a short summer, man a flower ;
He dies, alas ! how soon he dies.
Catch then, O catch the transient hour ;
Improve each moment as it flies.

11. In our levity we dwell upon what is gone forever, while we suffer the actual reality to slip unperceived from us.

To each day its task

12. Be wise to-day ; it is madness to defer ;
Next day the fatal precedent will plead.

4, 5. *Prov.* iii. 27, 28.
6, 7. Lewis Morris, *Works*, p. 5 (*The Treasure of Hope*).
8, 9. Goethe (*Zahme Xenien*, 4te Abtheilung).
10. Dr. Samuel Johnson, r.
11. Pascal, *Thoughts*, p. 118, vi., 15, trans. com.
12. Young, *Night Thoughts* (Night i.).

13. Each following day
Is the creator of our human mould
Not less than was the first.

14. Knowing ourselves, our world, our task so great,
Our time so brief, 'tis clear if we refuse
The means so limited, the tools so rude,
To execute our purpose, life will fleet,
And we shall fade, and leave our task undone.

15. Our interest lies with so much of the past as may serve to guide our actions in the present, and our interest lies with so much of the future as we may hope will be appreciably affected by our good actions now.

16. Beyond that we do not know, and we ought not to care. Do I seem to say: "Let us eat and drink, for to-morrow we die"? Far from it; on the contrary, I say: "Let us take hands and help, for this day we are alive together".

17. Say to thyself: If there is any good thing that I can do, or any kindness that I can show to any human being, let me do it now, for I may not pass this way again.

13. Emerson, *Poems*, p. 300 (*Naples*).
14. Browning, *Poems*, vol. i., p. 34 (*Paracelsus*, pt. ii.).
15, 16. W. K. Clifford, *Essays*, p. 159 (*The First and Last Catastrophe*), ab.
17. Quoted in Henry Drummond's *Greatest Thing in the World*, "Say to thyself" ins.

CHAPTER LXVII

THERE WILL COME HOURS OF SPIRITUAL DEPRESSION

1. MAKE not too great a matter of thine own thoughts, and take not too much notice of them.

A morbid introspection

2. These troublesome thoughts are like troublesome scolds, that, if thou regardest them and answer them, will never have done with thee.

3. But if thou lettest them talk and takest no notice of them nor makest any answer to them, they will be weary and give over.

4. Meditation is no duty at all for a melancholy person. A set and serious meditation will but confound thee, and disturb thee, and disable thee to other duties.

5. Charge not thy soul any deeper than there is cause with the effects of thy disease.

6. It is as natural for a melancholy person to be harried and molested with doubts and fears, and despairing thoughts and temptations, as it is for a man to talk idly in a fever when his understanding faileth.

7. Trust not to thine own judgment in thy melancholy state, either as to the condition of thy soul, or the choice and conduct of thy thoughts or ways, but commit thyself to the direction of some experienced, faithful guide.

1–10. Rich. Baxter, *Works*, vol. iii., pp. 227-37 (*Christian Ethics*), ab., r., t. o.

8. It is one of the worst things in melancholy persons, that commonly they are most wise in their own eyes, and stiff in their own conceits, when their brains are sickest and their understandings weakest.

9. Therefore as a wise man, when he is sick, will trust himself to the direction of his physician, and the help of his friends about him, and not wilfully refuse it because they advise him contrary to his feeling ;

10. So wilt thou do, if thou art wise, trust thyself with some fit director ; and despise not his judgment, either about thy state or about thy duty.

11. It is as dangerous to exaggerate our vices as to exaggerate our virtues. To believe ourselves monsters has results not less unfortunate than to believe ourselves perfect.

12. Let not the mind brood on self : save it from speculation, from those stagnant moments in which the awful teachings of the spirit grope into the unfathomable unknown,

In dark hours walk by memory of the way

13. And the heart torments itself with questions which are insoluble except to an active life. For the awful Future becomes intelligible only in the light of a felt and active Present.

14. I know by experience what it is to feel

11. Guyau, *L'Irréligion de L'Avenir*, pt. ii., cap. iii., p. 172, trans. com.

12, 13. F. W. Robertson, *Sermons*, series ii., p. 92.

one's heart withered, and disgusted with all that might bring comfort ; and I am quite sure that if this were continual, I should not long be able to fight against it.

15. The capriciousness of our temper is even still more strange than that of fortune.

16. Hours there will come of soulless night,
When all that's holy, all that's bright,
Seems gone for aye ;

17. When truth and love, and hope and peace,
All vanish into nothingness,
And fade away.

18. We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides,

19. But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

14. Fénélon, *Spiritual Letters to Men*, xlvi.
15. La Rochefoucauld, *Maxims*, No. 45.
16, 17. F. M. White.
18, 19. Matthew Arnold (*Morality*).

CHAPTER LXVIII

HOPE AND HAPPINESS ARE DUTIES

1. IF thy morals make thee dreary, depend upon it they are wrong. **Mirth and morals**

2. I do not say, give them up, for they may be all thou hast; but conceal them like a vice, lest they should spoil the lives of better and simpler people.

3. Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

4. The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

5. Love thine own soul, and comfort thy heart; remove sorrow far from thee, for sorrow hath killed many, and there is no profit therein.

6. No mortal nature can endure, either in the actions of religion or study of wisdom, without sometime slackening the cords of intense thought and labour.

7. We cannot always be contemplative or pragmatical abroad, but have need of some delightful intermissions wherein the enlarged soul may leave off awhile her severe schooling.

8. And, like a glad youth in wandering vacancy, may keep her holidays to joy and harmless pastime.

1, 2. R. L. Stevenson, *Across the Plains*, p. 309 (*A Christmas Sermon*).

3-5. *Ecclus.* xxx. 22-5.

6-8. Milton, *Prose Works*, vol. iii., p. 331 (*Tetrachordon*), ab.

9. It is not only our right, it is our duty to enjoy and to be happy. Pleasure does us good if gratefully and lovingly accepted ; the nature often expands and blossoms under it as under no other influence.

10. Power dwells with cheerfulness ; hope puts us in a working mood, whilst despair is no muse, and untunes the active powers.

Nerve thyself to hope

11. Did we ever hear of a fallen creature made moral by despair ?

12. Enthusiasm springs from hope, and for hope there must be a manly heart, there must be courage.

13. There is a phrase : The courage of despair. It should be said : The courage of hope. And with a true and active charity hope ever mingles.

14. We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ;

15. Persecuted, but not forsaken ; cast down, but not destroyed. Discouragement is but disenchanted egotism.

9. J. Hinton, *The Mystery of Pain*, cap. viii., p. 93, ab.

10. Emerson, *Works*, vol. vi., p. 252 (*Considerations by the Way*).

11. F. W. Robertson, *Sermons*, series ii., p. 225.

12, 13. Guyau, *L'Irréligion de L'Avenir*, pt. iii., cap. ii., p. 349, trans. com.

14. 2 *Cor.* iv. 8.

15. *a* (First sentence) 2 *Cor.* iv. 9.
b (Second sentence) Jos. Mazzini, *Works*, vol. vi., p. 25.

16. Let us hope, till Hope creates
From its own wreck the thing it contemplates.

17. And let us not be weary in well-doing: for in due season we shall reap, if we faint not

18. No man who is wretched in his own heart, and feeble in his own work, can rightly help others.

Only hopeful

19. To deal forth joy
Adroitly, needs must I know
joy myself.

joy is bounteous of blessings

20. A merry heart doeth good like a medicine: but a broken spirit drieth the bones. Heaviness in the heart of man maketh it stoop, but a good word maketh it glad.

21. The world would be better and brighter if our teachers would dwell on the Duty of Happiness as well as on the Happiness of Duty.

22. Consider those who are below thee, and in a far meaner condition, and by that argue thyself, not only to contentment, but to thankfulness.

Hope's maxims and warnings

23. We pervert all: when we look below us, it raises our pride; and

16. Shelley, *Poems*, vol. ii., p. 131 (*Prometheus Unbound*, act iv.), "let us" ins.
17. *Gal.* vi. 9.
18. Ruskin.
19. Browning, *Works*, vol. ii., p. 670 (*Ferishtah's Fancies, Two Camels*).
20. *a* (First sentence) *Prov.* xvii. 22.
b (Second sentence) *Prov.* xii. 25.
21. Sir John Lubbock, *The Pleasures of Life*, cap. i. p. 2.

when above us, it casts us into discontent. Might we not as well, contrariwise, draw humility out of the one, and contentment out of the other?

24. Look out for the bright, for the brightest side of things, and keep thy face constantly turned to it.

25. Struggling against inevitable results which he cannot control, too often man is heedless of those accessible pleasures, whose amount is by no means inconsiderable when collected together.

26. Stretching his hand out to catch the stars, he forgets the flowers at his feet.

27. The virtuous man has a store of happiness in coming time, the vicious man has prodigally spent his revenues of happiness.

28. To remain young long, to remain a child even, in the spontaneity and tenderness of the heart, to preserve ever, not only in the outer behaviour but in the inner life, a certain lightness, a certain elasticity—this is the best way to rule our lives; for what greater force is there than youth?

29. Nor hath thy knowledge of adversity
Robbed thee of any faith in happiness,

22, 23. Archbishop Leighton, *Works*, vol. iv., p. 172.
24. Jeremy Bentham, *Deontology*, vol. ii., cap. ii., p. 105.
25, 26. *Idem*, cap. i., p. 52.
27. *Idem*, cap. i., p. 28.
28. Guyau, *L'Irréligion de L'Avenir*, pt. ii., cap. iii. p. 175, trans. com.
29. J. R. Lowell, *Poems*, vol. i., p. 57 (*To A. C. L.*).

But rather cleared thine inner eyes to see
How many simple ways there are to bless.

CHAPTER LXIX

ALL GOOD THINGS ARE OURS

1. LIKE religion, morality has its fanatics. The fanatic of the first degree is a person who exalts some one moral rule at the expense of others. Moral asceticism

2. A fanatic of a higher order exalts the whole body of moral rules at the expense of human instincts and desires.

3. He is a person who always acts according to rule; who introduces moral consideration into every detail of life, who rides the moral hobby;

4. Who is never satisfied unless at every step he feels the strain of the bridle of conscience; who is incapable of spontaneous enjoyment.

5. Even the young often betray a tendency toward moral asceticism.

6. Teachers, in the earnest desire to impress the laws of the moral empire, are sometimes betrayed into disregarding the provincial laws of the senses, the intellect, and the feelings;

7. Are apt to go too far in applying moral prescriptions to the minutiæ of conduct; are apt to leave the impression that pleasant things,

1-4. F. Adler, *Moral Instruction of Children*, p. 18, ab.
5-7. *Idem*, p. 22, ab., "even" ins., "young" sub. "young people".

just because they are pleasant, are therefore sinful.

8. If a vine-dresser be not skilled in his art, he is as likely to crop off the good branches which bear the grapes as the wild shoots, and thus spoil the vine-yard.

Human nature must not be mutilated

9. So it is with those who do not understand the spiritual art; they leave the roots of vice and evil dispositions alive in the heart, and hew and lop at poor nature, and thereby destroy this noble vineyard.

10. Cut away all evil failings from thy heart, and it will do thee no harm, either in head or in hand, or in any member. But hold thy knife still, till thou hast really seen what ought to be cut off.

11. Nature is in itself good and noble; why shouldst thou hew away aught that belongs to it?

12. Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:

13. Each part may call the farthest, brother,
For head with foot hath private amity,
And both with moons and tides.

14. Ascetics taught Self to feel its meanness; and Self, in common parlance, signifies a little private enclosure, jealously walled round.

Fulness of life

8-11. Dr. John Tauler, *Sermons*, ix., p. 249. ab., r., t. o.

12, 13. George Herbert, *The Temple*, p. 83 (*Man*).

15. But to deeper thought it is co-extensive with the cosmos; every man is his own universe. The ideal is fulness of life.

16. Let us not always say:
"Spite of this flesh to-day
I strove, made head, gained ground upon the whole!"

17. As the bird wings and sings,
Let us cry: "All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul!"

18. O the wild joy of living, the leaping from rock up to rock,
The strong rending of boughs from the fir-tree, the cool silver shock
Of the plunge in a pool's living water!

19. Life's gift outruns my fancies far,
And drowns the dream
In larger stream,
As morning drinks the morning star!

20. I cannot spare water or wine,
Tobacco leaf, or poppy, or rose;
From the earth-poles to the line,
All between that works and grows,
Everything is kin of mine.

14, 15. Constance Naden, *Induction and Deduction and other Essays*, p. 174 (*Hylo-Idealism*), ab., "but to deeper thought" sub. "in philosophical language".

16, 17. Browning, *Poems*, vol. i., p. 581 (*Rabbi Ben Ezra*, xii.).

18. *Idem*, *Poems*, vol. i., p. 275 (*Saul*, ix.).

19. David Attwood Wasson, *Poems*, pp. 125, 126 (*All's Well*).

20. Emerson, *Poems*, p. 30 (*Mithridates*).

21. I have a stake in every star,
In every beam that fills the day :
All hearts of men my coffers are ;
My ores arterial tides convey.

22. The fields, the skies,
The sweet replies
Of thought to thought are my gold-dust,
The oaks, the brooks,
And speaking looks
Of lover's faith and friendship's trust.

23. I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

CHAPTER LXX

THE IDEAL IS THE SOURCE OF ENTHUSIASM

1. HOW many young men have I not hailed at the commencement of their career, glowing with enthusiasm and full of the poetry of great enterprises,

Moral cynicism

2. Whom I see to-day precocious old men, with the wrinkles of cold calculation on their brow ; calling themselves free from illusion, when they are only disheartened ; and practical, when they are only commonplace !

21, 22. David Attwood Wasson, *Poems*, pp. 125, 126 (*All's Well*).
23. Emerson, *Works*, vol. ii., p. 8 (*History*).
1, 2. Jos. Mazzini, *Works*, vol. vi., p. 253.

3. Moral enthusiasm makes many a mischievous mistake in its haste and blindness, and greatly needs the guidance of wiser thought ;

4. But this tone of moral scepticism, which disparages the very springs of generous labour, and treats them as follies laughed at by the cynicism of nature, is a thousand-fold more desolating.

5. For it carries poison to the very roots of good. It soaks through the prolific soil of all the virtues, and turns the promise of Eden into a Dead Sea shore.

6. To lose the sense of an ideal right, to yield it up before a show of might,—that is the only infidelity, the only atheism we need have any fear of.

7. Then, indeed, a fairer world than that we see about us—the world of moral truth and moral beauty—would be shattered and broken, and in the ruins it were hardly worth while to live.

8. Man is not changed by whitewashing or gilding his habitation ; a people cannot be regenerated by teaching them the worship of enjoyment ; they cannot be taught a spirit of sacrifice by speaking to them of material rewards.

The ideal is the breath of life

9. It is the soul which creates to itself a body ; the idea which makes to itself a habitation.

3-5. Martineau, *Essays*, vol. iv., pp. 187, 188 (*Religion as affected by Modern Materialism*), ab.

6, 7. W. M. Salter, *Ethical Religion*, p. 34.

8, 9. Jos. Mazzini, *Works*, vol. vi., p. 253.

10. One great thought breathed into a man may regenerate him. The idea of Freedom in ancient and modern republics, the idea of Inspiration in various religious sects, how have these triumphed over worldly interests!

11. How many heroes and martyrs have they formed! Great ideas are mightier than the passions

12. The animating spring of all improvement, in individuals and in societies, is not their knowledge of the actual but their conception of the possible.

13. To the personal conscience there is ever present a higher than it has reached, a light beyond, which throws a perpetual shadow on the track behind.

14. And if the social reformer who takes his vow against some public sin, successfully defies the cold cautions of experience, it is because the vision of a purified future steadies his eye and nerves his arm.

15. But for this irrepressible idea, sleeping or waking at the heart of our humanity, we should have no standard by which to try the present and measure its deformities and sins;

16. And until it emerges from an idea into a faith, till it stands with us not for a prismatic semblance but for the only real, it will lay no powerful hold upon the springs of the Will, inspire no sacrifice, dare no conflict.

10, 11. W. E. Channing, *Works*, vol. i., p. 414 (*On the Elevation of the Working Classes*), ab.

12-16. Martineau, *Essays*, vol. iv., pp. 87, 88 (*Factors of Spiritual Growth in Modern Society*), ab., t.o.

17. Man does not live by bread alone, but by faith, by admiration, by sympathy.

18. The vision of the ideal guards monotony of work from becoming monotony of life.

CHAPTER LXXI

OUR FINEST HOPE IS FINEST MEMORY

1. THE soul of man is widening toward the Past; The living past
   He spells the record of his long descent,
   More largely conscious of the life that was.

2. The faith that life on earth is being shaped
   To glorious ends, that order, justice, love,
   Mean man's completeness, mean effect as sure
   As roundness in the dew-drop—that great faith
   Is but the rushing and expanding stream
   Of thought, of feeling, fed by all the past.

3. Cold graves, we say? It shall be testified
   That living men who burn in heart and brain,

17. Emerson, *Works*, vol. x., p. 202 (*The Sovereignty of Ethics*).

18. Bishop B. F. Westcott, *The Incarnation and Common Life*, p. 148 (*Ideals*).

(George Eliot, *A Minor Prophet.*)

1. George Eliot, *Poems*, *Spanish Gipsy*, bk. i., ab.

2. *Idem*, *A Minor Prophet*, 40 lines from end.

3. Mrs. Browning, *Poems*, *Casa Guidi Windows*, pt. i., lines 415-9.

Without the dead were colder. If we tried
To sink the past beneath our feet, be sure
The future would not stand.

4. There is no other genuine enthusiasm for humanity than one which has travelled the common highway of reason,—the life of the good neighbour and the honest citizen.

5. Century by century the educating process of the social life has been working at human nature ; it has built itself into our inmost soul.

The voice of man

6. The spring of virtuous action is the social instinct, which is set to work by the practice of comradeship.

7. The union of men in a common effort for a common object, this is and always has been the true school of character.

8. Conscience, the sense of right and wrong, springs out of the habit of judging things from the point of view of all and not of one.

9. It is Ourself, not ourselves, that makes for righteousness.

10. Conscience is the voice of Man, ingrained into our hearts, commanding us to work for man.

11. The voice of Conscience is the voice of our Father Man who is within us ; the ac-

4. Professor T. H. Green, *Works*, vol. i., p. 371.
5. W. K. Clifford, *Essays*, p. 383 (*The Ethics of Religion*).
6, 7. *Idem*, p. 391 (*Decline in Religious Belief*).
8-10. *Idem*, pp. 383, 384 (*The Ethics of Religion*).
11. *Idem*, p. 391 (*Decline in Religious Belief*).

cumulated instinct of the race is poured into each one of us, and overflows us, as if the ocean were poured into a cup.

CHAPTER LXXII

IDEALS MUST BE BUILT ON THE REAL

1. THE common problem, yours, mine, every one's,
Is—not to fancy what were fair in life,
Provided it could be—but finding first
What may be, then how to make it fair
Up to our means.

Guard the fact

2. He who habituates himself in his daily life to seek for the stern facts in whatever he hears or sees, will have these facts again brought before him by the involuntary imaginative power, in their noblest associations ;

3. And he who seeks for frivolities and fallacies, will have frivolities and fallacies again presented to him in his dreams.

4. Where there are things which appear most worthy of our approbation, we ought to lay them bare and strip them of all the words by which they are exalted.

5. For outward show is a wonderful perverter of the reason, and when thou art most sure that

1. Browning, *Poems*, vol. i., p. 529 (*Bishop Blougram's Apology*).
2, 3. Ruskin, *Frondes Agrestes*, sect. i., p. 8.
4, 5. M. Aurelius, *Thoughts*, vii., 13.

thou art employed about things worth thy pains, it is then that it may cheat the most.

6. The ancient lawgivers received their authority and their code by special interposition, near secret stream or an open mountain top ;

7. We look for ours in the heart of man, and through the observation of social phenomena.

8. Play no tricks upon thy soul, O man !
Let fact be fact, and life the thing it can.

Face unpleasant truths

9. It is not possible to join serpentine wisdom with the columbine innocency, except men know exactly all the conditions of the serpent ; his baseness and going upon his belly, his volubility and lubricity, his envy and sting, and the rest ; that is, all forms and natures of evil.

10. For, without this, virtue lieth open and unfenced. Nay, an honest man can do no good upon those that are wicked, to reclaim them, without the help of the knowledge of evil.

11. For men of corrupted minds presuppose that honesty groweth out of simplicity of manners, and believing of preachers, schoolmasters, and men's exterior language.

12. So as, except thou canst make them perceive that thou knowest the utmost reaches of their own corrupt opinions, they despise all morality.

6, 7. Edward Dowden, *Studies in Literature*, p. 117.

8. A. H. Clough, *Poems*, p. 96 (*Dipsychus*, pt. ii. sc. ii.).

9-12. Lord Bacon, *Advancement of Learning*, ii. xxi., 9.

13. Fear not! Life still
Leaves human effort scope.
But, since life teems with ill,
Nurse no extravagant hope;
Because thou must not dream, thou
needst not then despair.

14. We are deceived by the mere external look of ourselves in some new position, devising wisely and executing well; and forget how different a thing it is to lie still and dream, and to start up and work. **The true ideal is practicable**

15. It is not these remote imaginings that renovate the character; but the secret glow of some living point within the soul, the seed-like growth of some noble faith within the heart.

16. Where there is really this inward faith in some deep-seated conviction, the outward obstructions of the lot spontaneously yield to it; and scarcely is there any mountain of difficulty that may not, by this power, be hurled into the sea.

17. There are few that rove to find some ampler lot abroad, who do not first neglect the small husbandry of duty at home.

18. The situation that has not its Duty, its Ideal, was never yet occupied by man.

19. Yes, here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal:

13. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.
14-17. Martineau, *Essays*, vol. iv., p. 383 (*The Outer and the Inner Temple*), ab., t. o.

work it out therefrom ; and working, believe, live, be free.

20. The Ideal is in thyself, the impediment too is in thyself ; thy condition is but the stuff thou art to shape that same Ideal out of ; what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic?

21. O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth : the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!

22. Till the common life has been led, and its inward experiences gained, the very materials are out of reach which thought has to mould into truth.

CHAPTER LXXIII

WE REJOICE THAT NOTHING CAN HAPPEN IN VIOLATION OF NATURAL LAW

1. IF we thought men were free in the sense that in a single exception one fantastical will could prevail over the law of things, it were all one as if a child's hand could pull down the sun.

The universality of cause and effect

2. If in the least particular one could derange the order of Nature, who would accept the gift of life?

18-21. Carlyle, *Sartor Resartus*, bk. ii., cap. ix., p. 188, ab.

22. Martineau, *Essays*, vol. ii., p. 511 (*Few Affinities of Faith*).

1, 2. Emerson, *Works*, vol. vi., p. 51 (*Fate*).

3. If Nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws ;

4. If those principal and mother elements, whereof all things in this world are made, should lose the qualities which now they have ; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself ;

5. If celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen ;

6. If the prince of the lights of heaven, which now as a giant doth run his unwearied course, should as it were through a languishing faintness begin to stand and to rest himself ;

7. If the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breasts of their mother no longer able to yield them relief ; what would become of man himself ?

8. Let us build altars to the Beautiful Necessity, which rudely or softly educates man to the perception that there are no contingencies.

There are no contingencies and the

9. We have come to look upon the present as the child of the past

3-7. Rich. Hooker, *Ecclesiastical Polity*, i., iii., 2.
8. Emerson, *Works*, vol. vi., p. 51 (*Fate*).

parent of the future ; and, as we have excluded chance from a place in the universe, so we ignore, even as a possibility, the notion of any interference with the order of Nature.

10. Whatever may be men's speculative doctrines, it is quite certain that every intelligent person guides his life and risks his fortune upon the belief that the order of Nature is constant, and that the chain of natural causation is never broken.

11. Of Law there can be no less acknowledged, than that her voice is the harmony of the world :

12. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power ;

13. Men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.

14. Thou dost preserve the stars from wrong ;
And the most ancient heavens, through
Thee, art fresh and strong.

9, 10. Huxley, *On Evolution*, p. 2 (Lecture i.).
11-13. Rich. Hooker, *Ecclesiastical Polity*, i., xiv., 8, ab., t. o.
14. Wordsworth, *Poems*, p. 213 (*Ode to Duty*).

CHAPTER LXXIV

OUTWARD NATURE ALTHOUGH INDIFFERENT TO MORALITY MAY BE ENLISTED ON THE SIDE OF RIGHT

Physical nature is ruthless

1. NEXT to the greatness of cosmic forces, the quality which strikes every one who does not avert his eyes from it, is their perfect and absolute recklessness. They go straight to their end, without regarding what or whom they crush on the road.

2. So careful of the type? but no.
From scarped cliff and quarried stone
She cries, "A thousand types are gone:
I care for nothing, all shall go".

3. Man's but a fleck
Upon the unfathomed, ever shoreless sea
Of Being. Nature his friend? Ah! so
Let dreamers sing. But she, the ruthless sphinx;
"Guess thou my riddle, man, inquire! conform—
Ponder the measured sweep of Primal Law
Through æons, changeless, though all else may change".

4. I find no hint throughout the universe
Of good or ill, of blessings or of curse.

1. J. S. Mill, *Nature*, p. 28, ab.
2. Tennyson, *Poems*, p. 261 (*In Memoriam*, lvi.).
3. I. W. Hart.
4. James Thomson, *City of Dreadful Night*, xiv.

5. The diseases, the elements, fortune, gravity, lightning, respect no persons.

6. The world is rough and surly, and will not mind drowning a man or a woman, but swallows a ship like a grain of dust.

7. Nature does not cocker us ; we are children, not pets ; she is not fond ; everything is dealt to us without fear or favour, after severe universal laws.

8. Streams will not curb their pride,
The just man not to entomb
Nor lightnings go aside
To leave his virtues room ;
Nor is that wind less rough which blows a good man's barge.

9. All things come alike to all : there is one event to the righteous, and to the wicked ; to the good and to the clean, and to the unclean.

10. Man errs not that he deems
His welfare his true aim ;
He errs because he dreams
The world does but exist that welfare to bestow.

Humanity must become lord of nature

11. The fated sky
Gives us free scope ; only, doth backward pull

5, 6. Emerson, *Works*, vol. vi., p. 12 (*Fate*), ab.
7. *Idem*, iii., p. 153 (*Gifts*).
8. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.
9. *Eccles.* ix. 2.
10. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.
11. Shakespeare, *All's Well that Ends Well*, act. i., sc. i.

Our slow designs, when we ourselves
are dull.

12. The undivided will to seek the good,
'Tis that compels the elements, and
wrings
A human music from the indifferent air

13. Man needs must fight
To make true peace his own ;
He needs must combat might with
might,
Or Might would rule alone.

14. To bring on the triumph of intellect over mechanism, of responsible morality over irresponsible force, is our mission.

15. If we think things cannot be different from what they are, we but add so much to the dead inertia of the world, which keeps them as they are ; while if we will not succumb we may be part of the very forces that will help to make things different.

16. We may win more and more all power to the side of Right.

17. Thus Morality ceases to be a private affair and becomes cosmic. It may some day mean the universe under the guidance of our unselfish love.

12. George Eliot, *Poems* (*Spanish Gipsy*, bk. i.).
13. Tennyson, *Poems*, p. 570 (*Epilogue to Charge of the Heavy Brigade*).
14. F. Adler, *Creed and Deed*, p. 127.
15. W. M. Salter, *Ethical Religion* p. 155.
16, 17. Com.

CHAPTER LXXV

THE WORLD IS FULL OF JUDGMENT-DAYS

1. TO forget is not to be restored ;
To lose with time the sense of what we did
Our deeds live on
Cancels not that we did, what's done remains.

2. Our brief hours travel post ;
Each with its thought or deed, its why or how.
But know, each parting hour gives up a ghost
To dwell within thee,—an eternal Now!

3. The assurance that we live under a reign of natural law enforces upon us with a solemn joy and an abiding fear, the truth that what a man soweth, that shall he also reap ;

4. And if he sow for others, others must reap of his sowing, tares of tares, and wheat of wheat.

5. Keep virtue's single path before thine eyes,
Nor think from evil good can ever rise.

6. In their own hearts the earnest of the hope
Which made them great, the good will ever find,

(Emerson, *Works*, vol. ii., p. 149, *Spiritual Laws*.)

1. A. H. Clough, *Poems and Prose Remains*, vol. ii., p. 66 (*The Mystery of the Fall*).

2. S. T. Coleridge, *Poems*, p. 181 (*Inscription for a Time-piece*).

3, 4. Edward Dowden, *Studies in Literature*, p. 117.

5. James Thomson.

7. And though some envious shade may interlope
Between the effect and it, one comes behind,
Who aye the future to the past will bind—

8. Necessity, whose sightless strength for ever
Evil with evil, good with good, must wind
In bands of union which no power may sever.
They must bring forth their kind, and be divided never!

9. Revenge and wrong bring forth their kind,
The foul cubs like their parents are;
Their den is in their guilty mind,
And Conscience feeds them with despair.

10. The gods are just, and of our pleasant vices
Make instruments to plague us.

11. We do not what we ought,
What we ought not, we do,
And lean upon the thought
That chance will bring us through;
But our own acts, for good or ill, are mightier powers.

6-8. Shelley, *Poems*, vol. i., p. 374 (*The Revolt of Islam*, Canto ix., ver. xxvii.).
9. *Idem*, vol. ii., p. 321 (*Hellas*).
10. Shakespeare, *King Lear*, act v., sc. iii.
11. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.

12. Things are what they are, and the consequences of them will be what they will be. Why then should we desire to be deceived?

13. Sow love, and taste its fruitage pure,
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

CHAPTER LXXVI

MAN HIMSELF IS THE ORIGIN OF HIS OWN FOLLY

1. LEARN the individual character of sin —its personal origin, and personal identity. There can be no transference of it. It is individual and incommunicable.

2. Conscience, when it is healthy, ever speaks thus: "my transgression". It was not the guilt of them that tempted thee; they have theirs. Thine is thine own, the violation of thine own and not another's sense of duty.

To the doer his deed

3. It is perilous to refer the evil in us to any source out of and beyond ourselves. In this way penitence becomes impossible, fictitious.

4. Man, seek no longer the origin of evil; thou thyself art its origin.

12. Bishop Butler.
13. Horatius Bonar, *Hymns of Faith and Hope*, p. 167 (*He liveth long who liveth well*).
1-3. F. W. Robertson, *Sermons*, series ii., pp. 97, 98.
4. Rousseau.

5. Men cast the blame of their unprosperous acts
Upon the abettors of their own resolve ;
Or anything but their weak, guilty selves.

6. This is the excellent foppery of the world, that when we are sick in fortune, often the surfeit of our own behaviour, we make guilty of our disasters the sun, the moon, and stars ; as if we were villains on necessity ; fools by heavenly compulsion.

7. Loath to suffer mute,
We, peopling the void air,
Make gods to whom to impute
The ills we ought to bear ;
With God and Fate to rail at, suffering easily.

8. Let responsibility for wrong be fixed where it belongs, on the human doers of it.

9. Only we alone can bring about justice in the world. The cosmic powers outside of us do not make our ideals real. If mankind, as the totality of self-conscious creatures, does not help itself, no one helps it. If we will not help our brothers, no one will. Neither the gods nor time will help them.

5. Shelley, *Poems*, vol. ii., p. 245 (*The Cenci*, act v., sc. i.).
6. Shakespeare, *King Lear*, act i., sc. ii.
7. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.
8. W. M. Salter, *Ethical Religion*, p. 35.
9. G. von Gizycki, *Student's Manual of Ethical Philosophy.*

CHAPTER LXXVII

LIVE OPENLY

1. HATEFUL to me as are the gates of Hell,
Is he who, hiding one thing in his heart,
Utters another.

Lies are an abomination

2. Crows devour the eyes of the dead, when the dead have no longer need of them. But flatterers destroy the souls of the living and blind their eyes.

3. Who tells me true, though in his tale lie death,
I hear him as he flattered.

4. Certainly the ablest men that ever were, have had all an openness and frankness of dealing, and a name of certainty and veracity.

5. We are so much accustomed to disguise ourselves to others that at last we disguise ourselves to ourselves.

6. Be thou what thou singly art, and personate only thyself. Men do not easily continue a counterfeiting life, or dissemble unto death.

1. Homer, *Iliad.*
2. Epictetus, *Fragments*, ciii.
3. Shakespeare, *Antony and Cleopatra*, act i., sc. ii.
4. Lord Bacon, *Essays* (*Of Simulation and Dissimulation*).
5. La Rochefoucauld, *Maxims*, No. 119.
6. Sir Thos. Browne, *Christian Morals*, pt. iii., sect. 20, ab.

He who counterfeiteth, acts a part; and is, as it were, out of himself.

7. Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended.

8. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit for all that, and it is better that our hearts should be kept clear of them, without over-care as to which is the largest or blackest.

9. Speaking truth is like writing fair, and comes only by practice.

Train thyself to truthfulness

10. While we are as yet small children, there comes up to us a youthful angel, holding in his right hand cubes like dice, and in his left spheres like marbles.

11. The cubes are of stainless ivory, and on each is written in letters of gold—Truth.

12. The spheres are veined and streaked and spotted beneath, with a dark crimson flush above, where the light falls on them, and in a certain aspect you can make out upon every one of them the three letters L I E.

13. The child to whom they are offered very probably clutches at both.

14. The spheres are the most convenient things in the world. They roll with the least

7-9. Ruskin, *Seven Lamps* (*Lamp of Truth*, sect. i.).
10-17. O. W. Holmes, *Autocrat of the Breakfast Table*, v., p. 116.

possible impulse just where the child would have them.

15. The cubes will not roll at all ; they have a great talent for standing still, always keep right side up.

16. But very soon the young philosopher finds that things which roll so easily are very apt to roll into the wrong corner and to get out of his way when he most wants them, while he always knows where to find the others, which stay where they are left.

17. Thus he learns, thus we learn, to drop the streaked and speckled globes of falsehood and to hold fast the white angular blocks of truth.

18. Men talk of the truth who never sounded the depth from whence it springeth ; and, therefore, when they are led thereunto they soon weary, as men drawn from those beaten paths wherewith they have been inured.

False love of truth

19. Much of what passes for a zeal for truth often appears to thrive most luxuriantly where other virtues shoot up thinly and feebly.

20. We have no gratitude for those reformers who would force upon us a doctrine which has not sweetened their own tempers, or made them better men than their neighbours.

21. There is a superstition in avoiding super-

18. Rich. Hooker, *Ecclesiastical Polity*, i., i., 2.

19, 20. W. E. Channing, *Works*, vol. i., p. 549 (*The Great Purpose of Christianity*), ab.

stition ; when men think to do best if they go farthest from the superstition formerly received. Therefore care should be had that the good be not taken away with the bad.

22. He who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.

Loyalty to inward experience

23. The human soul has a unity. Its various faculties are adapted to one another. One life pervades it ; and its beauty, strength, and growth, depend on nothing so much as on the harmony and joint action of all its principles.

24. To wound and degrade it in any of its powers, and especially in the noble and distinguishing power of reason, is to inflict on it universal injury.

25. Be true to every inmost thought ;
Be as thy thought thy speech ;
What thou hast not by suffering bought,
Presume thou not to teach.

21. Lord Bacon, *Essays* (*Of Superstition*).

22. S. T. Coleridge, *Aids to Reflection*, p. 173 (*Moral and Religious Aphorisms*, xxv.).

23, 24. W. E. Channing, vol. i., p. 584 (*Unitarian Christianity most favourable to Piety*).

25. Dean Alford, *Poems*, p. 351.

CHAPTER LXXVIII

WHO ABANDONS THE PERSONAL SEARCH FOR TRUTH ABANDONS TRUTH

1. IT is never lawful to stifle a doubt. Inquiry into the evidence of a doctrine is not to be made once for all, and then taken as finally settled.

Sufficient evidence

2. Every great advance in natural knowledge has involved the absolute rejection of authority, the cherishing of the keenest scepticism, the annihilation of the spirit of blind faith.

3. And the most ardent votary of science holds his firmest convictions, not because the men he most venerates hold them; not because their verity is testified by portents and wonders;

4. But because his experience teaches him that whenever he chooses to bring these convictions into contact with their primary source, Nature,—

5. Whenever he thinks fit to test them by appealing to experiment and to observation,—Nature will confirm them. The man of science has learned to believe in justification, not by faith, but by verification.

(Henry Drummond, *Natural Law in the Spiritual World*, p. 352.)

1. W. K. Clifford, *Essays*, p. 346 (*Ethics of Belief*).

2-5. Huxley, *Lay Sermons*, p. 18 (*On Improving Natural Knowledge*), ab

6. The scientific spirit is of more value than its products, and irrationally held truths may be more harmful than reasoned errors. **Science as a habit of mind**

7. History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions.

8. The new generation, educated under the influences of the present day, will be in danger of accepting the main doctrines of the "Origin of Species," with as little reflection, and it may be with as little justification, as so many of our contemporaries rejected them.

9. The danger to society is not merely that it should believe wrong things, though that is great enough; but that it should become credulous, and lose the habit of testing things and inquiring into them, for then it must sink back into savagery.

10. There is no communion possible among men who believe only in hearsay. Only in a world of sincere men is unity possible, and there, in the long-run, it is as good as certain. **The virtue of verification as a bond of social union**

11. The most original and one of the most profoundly moral sentiments

6. Huxley, *Science and Culture*, p. 312 (*The Origin of Species*).
7, 8. *Ibid.*, ab.
9. W. K. Clifford, *Essays*, p. 345 (*Ethics of Belief*).
10. Carlyle, *Heroes*, p. 148 (*The Hero as Priest*), ab.
11. Guyau, *L'Irréligion de L'Avenir*, pt. iii., cap. i., p. 330, ab., trans. com.

of our age, is that by virtue of which every act of faith is considered as a serious thing, which should not be lightly undertaken ; an engagement more solemn than any other human engagement into which we do not enter without deliberation.

12. Belief, that sacred faculty which prompts the decisions of our will, and knits into harmonious working all the compacted energies of our being, is ours not for ourselves, but for humanity.

13. It is rightly used on truths which have been established by long experience and waiting toil, and which have stood in the fierce light of free and fearless questioning. Then it helps to bind men together, and to strengthen and direct their common action.

14. It is desecrated when given to unproved and unquestioned statements, for the solace and private pleasure of the believer ; to add a tinsel splendour to the plain straight road of our life, and display a bright mirage beyond it ;

15. Or even to drown the common sorrows of our kind by a self-deception which allows them not only to cast down, but also to degrade us.

16. Whoso would deserve well of his fellows in this matter, will guard the purity of his belief with a very fanaticism of jealous care, lest at any time it should rest on an unworthy object, and catch a stain which can never be wiped away.

12-16. W. K. Clifford, *Essays*, p. 43 (*Ethics of Belief*).

17. Every time we let ourselves believe for unworthy reasons, we weaken our powers of weighing evidence. The sin of credulity

18. It is wrong, always, everywhere, and for any one, to believe anything upon insufficient evidence.

19. If a man, holding a belief which he was taught in childhood or persuaded of afterwards, keeps down and pushes away any doubts which arise about it in his mind,

20. Purposely avoids the reading of books and the company of men that call in question or discuss it, and regards as impious those questions which cannot easily be asked without disturbing it—the life of that man is one long sin against mankind.

21. Every hard-worked wife of an artisan may transmit to her children beliefs which shall knit society together, or rend it in pieces. The social responsibility of thinking for oneself

22. No simplicity of mind, no obscurity of station, can escape the universal duty of questioning all that we believe. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul,

17. W. K. Clifford, *Essays*, p. 344, ab.
18-20. *Idem*, p. 346.
21. *Idem*, p. 343.
22. *a* (First sentence) *Idem*, p. 343.
b (Second sentence) S. T. Coleridge, *Aids to Reflection*, p. 115, ab.

side by side with the most despised and exploded errors.

23. Prove all things : hold fast that which is good.

24. Why even of yourselves judge ye not what is right ?

25. If it be true, as our daily experience teaches us, that the moral sense gains in clearness and power by exercise, by the constant endeavour to find out and to see for ourselves what is right and what is wrong, it must be nothing short of a moral suicide to delegate our conscience to another man.

Heretics in religion

26. There be who when they hear that all things shall be ordered, all things regulated and settled, will straight give themselves up into your hands, make them and cut them out what religion ye please.

27. There be delights, there be recreations and jolly pastimes that will fetch the day about from sun to sun, and rock the tedious year as in a delightful dream.

28. What need they torture their heads with that which others have taken so strictly and so unalterably into their own purveying ?

29. These are the fruits which a dull ease

23. 1 *Thess.* v. 21.

24. *Luke* xii. 57.

25. W. K. Clifford, *Essays* (*The Bearing of Morals on Religion*, pamphlet).

26-29. Milton, *Prose Works*, vol. ii., p. 86 (*Areopagitica*), ab.

and cessation of our knowledge will bring forth among the people.

30. I fear this iron yoke of outward conformity hath left a slavish print upon our necks.

31. There is not any burden that some would gladlier post off to another, than the charge and care of their religion.

32. What should a wealthy man do, addicted to his pleasure and his profits? Fain he would have the name to be religious; what does he therefore, but resolve to give over toiling, and to find himself out some divine of note and estimation?

33. To him he adheres, resigns the whole warehouse of his religion, with all the locks and keys, into his custody; and indeed makes the very person of that man his religion.

34. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep;

35. Rises, is saluted, and better breakfasted than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem.

36. His religion walks abroad at eight, and leaves his kind entertainer in the shop, trading all day without his religion.

37. Thus the prejudice of unfounded belief becomes at last rank hypocrisy.

30. Milton, *Prose Works*, vol. ii., p. 97, ab.
31-36. *Idem*, pp. 85, 86, ab.
37. Thos. Paine, *Age of Reason*, pt. iii., p. 84, "thus" ins.

CHAPTER LXXIX

THE TRUTH SHALL MAKE YOU FREE

1. THE infusion of insincerity into the highest action of the soul reduces it to one of the lowest; and would make us dead members of the church to which we seem to belong.

Hypocrisy in religion kills morality at the root

2. When men, from custom or fashion, or any worldly motive, profess or pretend to believe what they do not believe, nor can give any reason for believing,

3. They unship the helm of their morality, and being no longer honest to their own minds, they feel no moral difficulty in being unjust to others.

4. It is necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving, it consists in professing to believe what he does not believe.

5. It is impossible to calculate the moral mischief that mental lying has produced in society.

6. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does

(*John* viii. 32.)

1. Martineau, *Essays*, vol. iv., p. 155 (*Why Dissent?*).
2, 3. Thos. Paine, *Age of Reason*, pt. iii., p. 84.
4-7. *Idem*, pt. i., p. 4.

not believe, he has prepared himself for the commission of every other crime.

7. Can we conceive of anything more destructive to morality than this?

8. It is with a pious fraud as with a bad action; it begets a calamitous necessity of going on.

9. In proportion as a man suppresses his conviction to save his orthodoxy from suspicion, or distorts language from its common use, that he may stand well with his party; in that proportion he clouds and degrades his intellect, as well as undermines the integrity of his character.

10. It is neither theft, nor robbery, nor murder, nor fornication, nor fraud, but the falsehood that destroys in men's consciences the distinction between good and evil, that corrupts them and takes from them the possibility of avoiding evil and of seeking good; it is this which bars the way to all improvement.

11. Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructive tax.

12. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

8. Thos. Paine, *Age of Reason*, pt. i., p. 38.
9. W. E. Channing, *Works*, vol. i., p. 343 (*On Creeds*) ab.
10. Tolstoi, *The Kingdom of God*, cap. xii., p. 350, ab.
11. Emerson, *Works*, vol. ii., p. 223 (*Prudence*).
12. *Eph.* iv. 25.

13. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day.

Honest speech is essential to honesty of thought

14. Moral force is lost by every form of untruthfulness, even the least; but genuine humility is in its essence the planting of our foot upon the rock of truth and fact, and often when it costs us a great deal to do so.

15. Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own.

16. Many truths now of reverend esteem and credit had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possessed, and had the fate at first to be generally exploded by many violent opposers.

17. The only question which any wise man can ask himself, and which any honest man will ask himself, is whether a doctrine is true or false.

13. Emerson, *Works*, vol. ii., p. 58 (*Self-Reliance*).
14. H. P. Liddon.
15. W. E. Channing, *Works*, vol. ii., p. 319 (*Charge at the Ordination of the Rev. John S. Dwight*).
16. Milton, *Prose Works*, vol. iii., p. 184 (*Preface to Treatise on Divorce*), ab.
17, 18. Huxley, *Science and Culture*, p. 240 (*Animal Automatism*), ab.

18. Consequences will take care of themselves; at most their importance can only justify us in testing with extra care the reasoning process from which they result. Logical consequences are the scarecrows of fools and the beacons of wise men. **Truth at all hazards**

19. The appeal to consequences, so habitual in the present day, is one of the last struggles of a yet possible sincerity.

20. We confess to an abhorrence of this argument from consequences: we believe the resort to it to be the infallible mark of a sceptical age: and no conservative airs can beguile us from the persuasion that, where it is used, the orthodoxy which it defends has become an empty habitude.

21. The great office of prudence is not to disfigure or conceal the truth, but to secure it against misapprehension, and to place it before men's minds in the light which will probably gain for it the readiest reception.

22. Be prudent for the truth's sake, not for your own sake, not for the sake of popularity, not from weakness or timidity. Be cautious lest you be over-cautious.

23. Many a traditional idea which circulates among us, seems credible only because we have never seriously examined it.

24. There is no alleviation for the sufferings

19, 20. Martineau, *Essays*, vol. ii., p. 247 (*Letter and Spirit*), ab.

21, 22. W. E. Channing, *Works*, vol. ii., p. 299 (*On Preaching the Gospel to the Poor*).

23. R. Rothe, *Still Hours*, p. 68.

24. Huxley, ab.

of mankind, except the resolute facing of the world as it is, when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off.

25. Every error contains poison within it. If it is knowledge that makes man the lord of the earth, then there can be no harmless errors: still less can there be worthy or inviolable errors.

Truth *versus* consoling dreams

26. To arrange the world according to one's personal preferences, to look only for the most consoling hypotheses, not the most probable, would be as if a merchant in making up his balance-sheet, should consider only the items which were in his favour.

27. What is the use of grounds of consolation and tranquillity which are constantly overshadowed by the Damocles-sword of illusion?

28. The truth is the only safe thing; the truth alone remains steadfast and trusty; it is the only solid consolation; it is the indestructible diamond.

29. To free a man from error is to give, not to take away. Knowledge that a thing is false is a truth. Error always does harm: sooner or later it will bring mischief to the man who harbours it.

25. Schopenhauer.

26. Guyau, *L'Irréligion de L'Avenir*, pt. iii., cap. iii., p. 376, trans. com.

27-29. Schopenhauer, *Religion and other Essays*, p. 29 (*Religion: A Dialogue*), ab.

30. If a thing is true let us all believe it, rich and poor, men, women, and children. If a thing is untrue let us all disbelieve it, rich and poor, men, women, and children. Truth is a thing to be shouted from the house-tops. Truth for the masses

31. Veracity to the community depends upon faith in man. It is constantly whispered that it would be dangerous to divulge certain truths to the masses.

32. It is said: "I know the whole thing is untrue: but then it is so useful for the people; you don't know what harm you might do by shaking their faith in it".

33. But crooked ways are none the less crooked because they are meant to deceive great masses of people instead of individuals.

34. We acknowledge but one motive,—to follow the truth as we know it, whithersoever it may lead us; but, in our heart of hearts, we are well assured that the truth which has made us free will in the end make us glad also.

35. March to the tune of the voice of her,
Breathing the balm of her breath,
Loving the light of her skies.

30-32. W. K. Clifford, *Essays*, p. 337 (*Right and Wrong*).

33. *Ibid.*, beginning "crooked ways".

34. F. Adler, *Sketches of a Religion based on Ethics*, p. 34 (pamphlet).

35, 36. A. C. Swinburne, *Songs before Sunrise*, p. 56 (*The Halt before Rome*).

36. Blessed is he on whose eyes
Dawns but her light as he dies ;
Blessed are ye that make choice of her,
Equal to life and to death.

CHAPTER LXXX

IF THOUGHT BE FREE THE TRUTH WILL APPEAR

1. PROPOSE to thyself, as a supreme end, the rectitude of thought.

Valiancy of thought and speech

2. To change thy opinion and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error.

3. A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

4. Not as adventitious will the wise man regard the faith which is in him.

5. The highest truth he sees he will fearlessly utter ; knowing that, let come what may of it, he is thus playing his right part in the world.

6. He must remember that while he is a descendant of the past, he is a parent of the future ; and that his thoughts are as children

1. Guyau, *L'Irréligion de L'Avenir*, pt. ii., cap. i., p. 108, "propose to thyself" sub. "proposes to himself," trans. com.

2. M. Aurelius, *Thoughts*, viii., 16.

3.

4-6. Herbert Spencer, *First Principles of Synthetic Philosophy*, cap. v., p. 123.

born to him, which he may not carelessly let die.

7. Truth has failed, will fail again,
If not backed by truthful men.

8. Who lets falsehood known go by,
Propagates himself the lie.

9. Well knows he, who uses to consider, that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Progress in the truth

10. Religious thought glows or darkens from age to age. Taken as the varying expression of the human soul, attempting to consecrate life with diviner meanings, it is everywhere full of pathetic interest.

11. Assumed as the invariable oracle of supreme truth, it can never cease to harass the pure with doubt.

12. A religion forbidden to improve, instead of growing upwards into statelier proportions, breaks into lateral deformities, as the only vent for its vitality.

13. Truth is compared in Scripture to a streaming fountain ; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition.

7, 8. A. J. Ellis.

9. Milton, *Prose Works*, vol. ii., p. 85 (*Areopagitica*).

10, 11. Martineau, *Essays*, vol. ii., p. 474 (*The Crisis of Faith*), ab.

12. *Idem*, vol. iv., p. 111 (*Theology in Relation to Progressive Knowledge*).

13. Milton, *Prose Works*, vol. ii., p. 85 (*Areopagitica*).

14. He who thinks we are to pitch our tents here, and have attained the utmost prospect of reformation that the mortal glass wherein we contemplate can show us, that man by this very opinion declares that he is yet far short of the truth.

15. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, more remote from our knowledge.

16. There is not a good that concerneth us, but it hath evidence enough for itself, if Reason were diligent to search it out. Through neglect thereof we are abused with the show of that which is not.

Fact *versus* authority

17. As water will not ascend higher than the level of the first spring-head from whence it descendeth, so knowledge derived from Aristotle, and exempted from liberty of examination, will not rise again higher than the knowledge of Aristotle.

18. Therefore disciples do owe unto masters only a temporary belief and a suspension of their own judgment till they be fully instructed, and not an absolute resignation or perpetual captivity.

19. Man does not wish any one to think for

14. Milton, *Prose Works*, vol. ii., p. 89, ab.

15. *Idem*, p. 90.

16. Rich. Hooker, *Ecclesiastical Polity*, i., vii., 7, in first line "a" sub. "that," "that" sub. "which".

17, 18. Lord Bacon, *Advancement of Learning*, i., iv., 12, ab.

19. Jos. Mazzini, *Works*, vol. vi., p. 156.

him ; he wishes to be enabled to think himself. He demands instructors, but rejects, and will always reject, guardians, from whencesoever they come to him.

20. The partisans of absolute dogma go through life like carriage horses, which are provided with blinders, so as to prevent them from looking either to the right or to the left.

21. They see only in one direction, and in that direction they go, in all the hardihood of ignorance, under the whip of authority which commands them.

22. In proportion as a man's mind is veracious, he will despise such teaching, and be abashed, if ever he has managed himself, or been managed by it.

23. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions ; for opinion in good men is but knowledge in the making.

24. We judge of truth in practical matters from facts and from life, for on them the decisive point turns ;

25. And we ought to try all that has been said by applying it to facts and to life ;

26. And if our arguments agree with facts we may receive them, but if they are at variance we must consider them as mere words.

20, 21. Guyau, *L'Irréligion de L'Avenir*, pt. ii., cap. i., p. 112, r., trans. com.

22. Martineau, *Essays*, vol. ii., p. 468 (*The Crisis of Faith*).

23. Milton, *Prose Works*, vol. ii., p. 92 (*Areopagitica*).

24-26. Aristotle, *Ethics*, x., 8.

27. The greatest intellectual revolution man has yet seen is now slowly taking place by the agency of science.

28. She is teaching the world that the ultimate court of appeal is observation and experiment, and not authority ; she is teaching it to estimate the value of evidence.

29. Happy is he whom truth by itself doth teach, not by figures and words that pass away, but as it is in itself.

Intuition and experience in morals

30. All our progress is an unfolding ; thou hast first an instinct, then an opinion, then a knowledge, as the plant has root, bud, and fruit. Trust the instinct to the end ; it shall ripen into truth, and thou shalt know why thou believest.

31. Anything but losing hold of the moral intuitions, as betrayed in the clinging to a form of devotion or a theological dogma, as if it were the liturgy, or the chapel, that was sacred, and not justice and humility, and the loving heart and serving hand.

32. If the truth shall have made thee free, thou shalt not care for the vain words of men.

27, 28. Huxley, *Lay Sermons*, p. 118 (*On the Study of Zoology*).

29. Thos. à Kempis, *Imitation of Christ*, i., iii., 1.

30. Emerson, *Works*, vol. ii., p. 307 (*Intellect*), ab.

31. *Idem*, x., p. 220 (*The Preacher*), ab., "as if it were" sub. "as if it was".

32. Thos. à Kempis, *Imitation of Christ*, iii., iv., 1.

CHAPTER LXXXI

SEEK OUT THE SECRETS OF GRAVE SENTENCES

1. BOOKS are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. The danger of thoughtless reading

2. You can never read bad literature too little, nor good literature too much. Bad books are intellectual poison; they destroy the mind.

3. Just as you can ruin the stomach and impair the whole body by taking too much nourishment, so you can overfill and choke the mind by feeding it too much.

4. Thoughts put on paper are nothing more than footsteps in the sand; you see the way the man has gone, but to know what he saw on his walk you want his eyes.

5. Who reads
Incessantly, and to his reading brings not
A spirit and a judgment equal or superior,
Uncertain and unsettled still remains;
Deep versed in books and shallow in
himself,

(*Ecclus.* xxxix. 1-3.)

1. Milton, *Prose Works*, vol. ii., p. 55 (*Areopagitica*).
2-4. Schopenhauer, *Religion and other Essays*, pp. 62, 65 (*On Books and Reading*), 1.

6. Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a sponge ;
As children gathering pebbles on the shore.

7. No book is worth anything which is not worth much : nor is it serviceable until it has been read, and re-read, and loved, and loved again : and marked, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armoury, or a housewife bring the spice she needs from her store.

8. Let not the authority of the writer offend you, whether he be of great or small learning : but let the love of pure truth draw you to read.

Be alert against falsehoods

9. Books cannot contain knowledge in a perfectly vital form : they are rather instruments or materials of knowledge than knowledge itself.

10. Knowledge hardly exists for us till we have destroyed the form which it has in a book.

11. It must be recast in the intelligence : that is, interpreted and criticised bit by bit, till

5, 6. Milton, *Poems*, vol. ii., p. 192 (*Paradise Regained*, bk. iv., lines 322-30).

7. Ruskin, *Sesame and Lilies* (*Of Kings' Treasuries*, sect. 32).

8. Thos. à Kempis, *Imitation of Christ*, i., v., 1.

9-11. B. Bosanquet, *Reality of the General Will* (*International Journal of Ethics*, April, 1894), ab.

we have made it all of one tissue with our own vital experience.

12. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

13. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts, others to be read, but not curiously: and some few to be read wholly, and with diligence and attention.

14. Truth, not eloquence, is to be sought for.

15. He that giveth his mind to the law and is occupied in the meditation thereof, will seek out the wisdom of all the ancients. He will keep the sayings of the renowned men.

16. We get no good
By being ungenerous, even to a book,
And calculating profits—so much help
By so much reading.

17. It is rather when
We gloriously forget ourselves and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book.

12, 13. Lord Bacon, *Essays* (*Of Studies*).
14. Thos. à Kempis, *Imitation of Christ*, i., v., 1.
15. *Ecclus.* xxxix. 1-3, ab.
16, 17. Mrs. Browning, *Poems* (*Aurora Leigh*, bk. i., lines 702-9).

18. But it is not enough to care for good books, you must be a good living book yourself Your inner mind should be the reality of these ideals.

CHAPTER LXXXII

SUFFER LITTLE CHILDREN TO HEAR THE HIGHEST TRUTH

1. WE educate the young, steering them as it were, by pleasure and pain.

Training the heart

2. It seems also to be of the greatest consequence towards laying the foundation of the moral character, that men should take delight in what they ought, and hate what they ought ;

3. For these feelings continue throughout life, carrying with them great weight and influence on the side of virtue and a happy life ; for men deliberately choose what is pleasant, and avoid what is painful.

4. The numerous victims, the incessant struggles, and the life-long martyrdoms of our day, are in a great measure the fruit of the egotism instilled by the weak mothers and heedless fathers, who allowed their children to accustom themselves to regard life, not as a mission and a duty, but as a search after happiness and a study of their own well-being.

5. Speak to them of thy country, of what she

18. Fénélon, *Spiritual Letters to Men*, lxvii.
1-3. Aristotle, *Ethics*, x., 1.
4. La Mennais.

was and is, and ought to be. Repeat to them the names and deeds of the good men who have loved their country and the people, and who have striven, amid sorrows, calumny and persecution, to elevate their destiny.

6. Instil into their young hearts the strength to resist injustice and oppression.

7. Let them learn from thy lips how lovely is the path of Virtue ; how noble it is to become apostles of the Truth, how holy to sacrifice themselves, if need be, for their fellows.

8. Let us then not consider how to leave our children rich, but how to leave them virtuous.

9. Let it be the principal part of thy care and labour in all their education, to make holiness appear to them the most necessary, honourable, gainful, pleasant state of life ; and to keep them from apprehending it either as needless, dishonourable or hurtful.

10. Especially draw them to the love of it, by representing it as lovely.

Touching the springs of insight and love

11. The great end of instruction is not to stamp our minds on the young, but to stir up their own ; not to make them see with our eyes, but to look inquiringly and steadily with their own ;

12. Not to give them a definite

5-7. Jos. Mazzini, *Works*, vol. iv., pp. 287-9 (*Duties of Man*), ab.

8. St. Chrysostom, p. 109, *Homilies*, No. vii. (*On the Epistle to the Romans*).

9, 10. Rich. Baxter, *Works*, vol. iv., p. 180 (*Christian Economics*).

amount of knowledge, but to inspire a fervent love of truth ; not to form an outward regularity, but to touch inward springs ;

13. Not to burden the memory, but to quicken and strengthen the power of thought, to awaken the conscience, so that they may discern and approve for themselves what is everlastingly right and good.

14. We have at the present time a hypnotising system, organised in a most complex manner, beginning in childhood, and continued until the hour of death.

15. This hypnotism begins during the early years of a man's life in a system of compulsory education.

16. Children receive in school the same ideas in regard to the universe which their ancestors entertained, and which are in direct contradiction to contemporary knowledge.

CHAPTER LXXXIII

WITHOUT KNOWLEDGE LOVE IS IN VAIN, AND WITHOUT LOVE KNOWLEDGE IS IN VAIN

Intellect and conscience

1. THE commandment of knowledge is yet higher than the commandment over the will : for it is a commandment over the reason, belief, and understanding of man, which is the highest

11-13. W. E. Channing, *Works*, vol. ii., p. 216 (*The Sunday School*), ab., t. o.

14-16. Tolstoi, *The Kingdom of God*, cap. iii., p. 201.

1. Lord Bacon, *Advancement of Learning*, i., viii., 3.

part of the mind, and giveth law to the will itself.

2. No eye could be too sound
To observe a world so vast,
No patience too profound
To sort what's here amassed ;
How man may here best live, no care too great to explore.

3. It is common to distinguish between the intellect and the conscience, and to say that virtuous action is worth more than strong thinking.

4. But we mutilate our nature by thus drawing lines between the energies of the soul, which are indissolubly bound together.

5. Take away thought from virtue, and what remains worthy of a man ?

6. Without power of thought what we call conscientiousness shoots out into illusion, exaggeration, pernicious excess.

7. The most cruel deeds on earth have been perpetrated in the name of conscience. Men have hated and murdered one another from a sense of duty. The worst frauds have taken the name of pious.

8. Nothing so favours the chances of evil as a hazy and puzzled mind, that cannot see its way, and knows not precisely whereabouts it is. It is in this winking twi-

Clear thinking

2. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.
3-7. W. E. Channing, *Works*, vol. i., p. 107 (*The Working Classes*), ab.

light that the tempter ever comes, and makes his stealthy approaches to the groping, stumbling will.

9. Many of us stumble, not because we lack the desire to do what is right, but because we fail to discern what the right is.

10. There is no walking uprightly in the dark. Zeal will cause you to go apace ; but not at all to go right, if judgment guide it not. Erroneous zeal will make you do evil with double violence.

11. No man can do that well which he understandeth not well. Therefore study and take unwearied pains for knowledge ; wisdom never grew up with idleness, though the conceit of wisdom doth nowhere more prosper.

12. The understanding must be large, or it cannot be solid ; when many particulars are concerned in an action, the overlooking of some may spoil the work.

Moral wisdom

13. It is prudence that must manage an upright life.

14. He that will walk uprightly must not only difference between simple good and evil, but between a greater good and a less ; for most sin in the world consisteth in preferring a lesser good before a greater.

8. Martineau, *Essays*, vol. iv., p. 508 (*Owe No Man Anything*).

9. F. Adler, *Aims of the Ethical Society*, p. 5 (pamphlet).

10-15. Rich. Baxter, *Works*, vol. vi., pp. 7-9 (*Christian Politics*), ab.

15. He must still keep the balance in his hand, and compare good with good.

16. If a man may lawfully prefer a known lesser good before a greater, and be justified because the lesser is a real good,

17. Then he may be feeding his horse when he should be saving the life of his child or neighbour, or quenching a fire in the city.

18. There is a charity, as well as a zeal, which is not according to knowledge.

19. Overvalue not the passionate part of duty, but know that judgment is the life of grace and duty, when passions are but lower, uncertain things. **Join knowledge to sympathy**

20. When keen perception unites with goodwill and love, it gets at the heart of man and the world.

21. Our sympathy is often base. We come to them who weep foolishly and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with their own reason.

22. It is no greater charity to clothe a man's body, than apparel the nakedness of his soul. **Spreading the truth**

23. It is the cheapest way of benefi-

16-17. Rich. Baxter, *Works*, vol. vi., p. 366.

18. Martineau, *Essays*, vol. ii., p. 525.

19. Rich. Baxter, *Works*, vol. iii., p. 232 (*Christian Ethics*), ab., t. o.

20. Goethe.

21. Emerson, *Works*, vol. ii., p. 7 (*Self-Reliance*).

cence, and, like the natural charity of the sun, illuminates another without obscuring itself.

24. To be reserved and caitiff in this part of goodness is the sordidest piece of covetousness, and more contemptible than pecuniary avarice.

25. I make not, therefore, my head a grave, but a treasure of knowledge; I intend no monopoly, but a community in learning; I study not for my own sake only, but for theirs that study not for themselves.

26. Woe to the learned who heap up knowledge, to the self-satisfied philosopher, to the insatiable inquirer, who hoards his lights as a miser his treasure!

27. These evil rich men are daily feasting upon intellectual banquets, while Lazarus patiently suffers hunger.

28. The mind needs to fast as well as the body; it is subject to an intemperance of its own. Men are filled with what is nought, for such empty knowledge does not promote the interior or the social life.

True knowledge

29. Men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight;

30. Sometimes for ornament and reputation, and sometimes to enable them to victory of wit

22-25. Sir Thos. Browne, *Religio Medici*, pt. ii., sect. iii., ab.

26-28. Fénélon, *Spiritual Letters to Men*, lxix., ab., t. o., ver. 29 "in the social" ins.

and contradiction ; and most times for lucre and profession ;

31. And seldom sincerely to give a true account of their gift of reason, to the benefit and use of men ;

32. As if there were sought in knowledge a couch whereupon to rest a searching and restless spirit ; or a terrace for a wandering and variable mind to walk up and down with a fair prospect ;

33. Or a tower of state, for a proud mind to raise itself upon ; or a fort or commanding ground, for strife and contention ; or a shop for profit or sale,

34. And not a rich storehouse for the relief of man's estate.

35. All knowledge is vain that tends not to the practice of some duty.

CHAPTER LXXXIV

A GOOD LIFE IS MORE ESSENTIAL THAN KNOWLEDGE

1. NOT to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime Wisdom ! Vain knowledge

29-34. Lord Bacon, *Advancement of Learning*, i., v., 11, t. o.

35. Bishop Thos. Wilson, *Maxims*, No. 9.

1. Milton, *Poems*, vol. ii., p. 26 (*Paradise Lost*, bk viii., lines 191-4).

2. Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind?
Veil after veil will lift—but there must be
Veil upon veil behind.

3. Stars sweep and question not. This is enough
That life and death and joy and woe abide;
And cause and sequence, and the course of time,
And Being's ceaseless tide.

4. Cease from an inordinate desire of knowing, for therein is much distraction and deceit.

5. Many words do not satisfy the soul, but a good life comforteth the mind, and a pure conscience giveth great assurance.

6. The sun does not warm all upon whom it shines; so wisdom does not inflame all whom she teaches what to do, with a desire to do it.

7. It is one thing to know about many treasures, another thing to possess them, and it is not knowledge but possession that makes rich.

8. Try to discuss little, but to do a great deal. If one does not take care one's whole life slips away in theorising, and we want a second career for practice.

9. There is always a risk lest we fancy our-

2, 3. Sir Edwin Arnold, *The Light of Asia*, bk. viii., p. 214.
4, 5. Thos. à Kempis, *Imitation of Christ*, i., ii., 1, 2, ab., t. o.
6, 7. St. Bernard (quoted in Neander's *Church History*, vol. vii., p. 539).
8, 9. Fénélon, *Spiritual Letters to Men*, xiv.

selves to have advanced in proportion to our theories about perfection.

10. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would all that profit thee, without love in thy heart?

Love is greater than knowledge

11. The loving worm within its clod
Were diviner than a loveless god
Amid his worlds.

12. I had rather feel compunction than understand the definition thereof.

13. Better it is to have a small portion of good sense with humility, and a slender understanding, than great treasures of sciences with vain self-complacency.

14. Learning is not to be blamed, nor the mere knowledge of anything whatsoever to be disliked, it being good in itself, but a good conscience and a virtuous life is always to be preferred before it.

15. But because many endeavour rather to get knowledge than to live well, therefore they are often deceived, and reap either none, or very slender profit of their labours.

16. To feed one good man is infinitely more

10. Thos. à Kempis, *Imitation of Christ*, i., i., 3, t. o.
11. Browning, *Poems*, vol. i., p. 483 (*Christmas Eve*, v.).
12. Thos. à Kempis, *Imitation of Christ*, i., i., 3.
13. *Idem*, iii., vii., 3.
14, 15. *Idem*, i., iii., 4, ab., t. o.
16. *Buddha Sakya.*

meritorious than attending to questions about heaven and earth, spirits and demons.

17. Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music, as before,
But vaster.

18. True wisdom consists in knowing one's duty exactly : true piety in acting what one knows.

Evil knowledge

19. In some things be not anxious to inquire :
Far better is it oft to leave them hid.

20. The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

21. Surely, surely, the only true knowledge of our fellow-man is that which enables us to feel with him—which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstance and opinion.

Insight into the human heart

22. No wonder the sick-room and the lazaretto have so often been a refuge from the

17. Tennyson, *Poems*, p. 247 (*In Memoriam*, *Prelude*).
18. Bishop Thos. Wilson, *Maxims*, No. 139, ab.
19. Sophocles, *Fragments*, trans. Plumptre, p. 404 (No. 104, Dindorf's edition).
20. *Ecclus.* xix. 22.
21. George Eliot, *Janet's Repentance*, cap. x.

tossings of intellectual doubt, a place of repose for the worn and wounded spirit.

23. Here is a duty about which all creeds and all philosophies are at one ; here, at least, the conscience will not be dogged by doubt, the benign impulse will not be checked by adverse theory. Here you may begin to act without settling one preliminary question.

24. Within the four walls, where the stir and glare of the world are shut out and every voice is subdued, where a human being lies prostrate, thrown on the tender mercies of his fellows, the moral relation of man to man is reduced to its utmost clearness and simplicity ; bigotry cannot refuse it, theory cannot pervert it.

CHAPTER LXXXV

IN TRUE RELIGION THE MORAL SENTIMENT IS SUPREME

1. IF thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. First thy brother

2. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

22-24. George Eliot, *Janet's Repentance*, cap. xxiv.
1. *Matt.* v. 23, 24.
2. 1 *John* iv. 20.

3. Morality no longer depends on the religious sanction ; it is religion that depends on the moral sanction.

4. The sabbath was made for man, and not man for the sabbath.

5. Bring your doctrines, your priesthoods, your precepts, yea, even the inner devotion of your soul, before the tribunal of Conscience. She is no man's and no god's vicar, but the supreme judge of man and of gods.

6. The gold of morality has been variously coined in the world's religious systems ; various have been the images of the king in whose name it was issued. But their value, in so far as they had value, was in the moral gold that they contained, and in nought else.

From theology to morals

7. The early Romans built temples and offered sacrifices to the highest human excellencies, to Valour, to Truth, to Good Faith, to Modesty, to Charity, to Concord.

8. When all else has passed away, when theologies have yielded up their real meaning, and creeds and symbols have become transparent, it will be found that the Virtues, which the Romans made into gods, contain in them the essence of true religion.

3. Constance Naden, *Induction and Deduction and other Essays*, p. 115 (*Evolutionary Ethics*).

4. *Mark* ii. 27.

5. W. K. Clifford, *Essays*, p. 368 (*The Ethics of Religion*).

6. F. Adler, *Creed and Deed*, p. 61, ab.

7, 8. J. A. Froude, *Cæsar: a Sketch*, cap. ii., ab.

9. The progress of religion is steadily to its identity with morals.

10. If theology shows that opinions are fast changing, it is not so with the convictions of men with regard to conduct ; these remain.

11. Say ye : "The spirit of man has found
new roads,
And we must leave the old faiths and
walk therein" ?
Leave then the Cross, as ye have left
carved gods,
But guard the fire within !

12. Imagination and genius, in their most inspired moments, can picture nothing brighter in heaven than Moral Goodness.

13. The commanding fact, which I never lose sight of, is the sufficiency of the moral sentiment.

14. Let this day's performance of duty be thy religion.

9. Emerson, *Works*, vol. x., p. 200 (*The Sovereignty of Ethics*).

10. *Idem*, p. 199.

11. Matthew Arnold, *Poems* (*Progress*).

12. W. E. Channing, *The Perfect Life*, pp. 45, 48 (Lecture ii.).

13. Emerson, *Works*, vol. x., p. 203 (*The Sovereignty of Ethics*), "never lose sight of" sub. "never do not see".

14.

CHAPTER LXXXVI

WE HAVE KNOWLEDGE AND FAITH

1. "DOUBT sinful?" One indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true;

Seeking after truth

2. Perplext in faith but pure in deeds,
At last he beat his music out:
There lives more faith in honest doubt,
Believe me, than in half the creeds.

3. He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own.

4. He who, having lost one ideal, refuses to give his heart and soul to another and a nobler, is like a man who declines to build a house on the rock because the wind and rain have ruined his house on the sand.

5. He has simply given up one shelter, one inspiration, one set of motives, without gaining anything in return.

1-3. Tennyson, *Poems*, p. 274 (*In Memoriam*, xcvi.), "doubt sinful" sub. "I know not".

4-7. Constance Naden, *Further Reliques*, p. 131 (*What is Religion?*).

6. Surely nothing can be more unmanly, or more unworthy of a rational being, than to spend life in idle lamentations because what we or our fathers once believed to be true has now proved to be false.

7. Why not set to work to discover a new principle of cohesion which will bind together the observed facts of life?

8. What if many of us have come to think the mystery of the origin of things insoluble, and the mystery of the hereafter impenetrable? The distinction between the higher life and the lower is still as clear as ever.

The sense of right and wrong

9. We men, who in our morn of youth defied
The elements, must vanish;—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;

10. And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.

11. He who, when goodness is impressively put before him, exhibits an instinctive loyalty

8. F. Adler, *Ethics and Culture* (pamphlet).
9, 10. Wordsworth, *Poems*, p. 607 (*After-Thought*).
11. J. R. Seeley, *Ecce Homo!* p. 76, cap. vi.

to it, starts forward to take its side, trusts himself to it, such a man has faith, and the root of the matter is in such a man.

Trust in what is not yet known

12. Praying for no gifts, no interventions, opening the soul to the undiscerned, take this for the good in prayer :—that it makes us repose on the unknown with confidence, makes us flexible to change, makes us ready for revolution —for life, then !

13. Meet the effluence of the outer truth, you join with the creative elements giving breath to you ;

14. And that crust of habit which is the soul's tomb ; and custom, the soul's tyrant ; and pride, our volcano-peak that sinks us in a crater ;

15. And fear, which plucks the feather from the wings of the soul and sets it naked and shivering in a vault, where the passing of a common hodman's foot above sounds like the king of terrors coming,—

16. You are free of them, you live in the day, and for the future, by this exercise and discipline of the soul's faith.

17. We are not sceptics, we know something ; we are not astray in the world, we are in some deep sense at home ; we are not on by-paths, we are on the highway of humanity and in

12-16. Geo. Meredith, *Beauchamp's Career*, cap. xxix., ab.

17. W. M. Salter.

league with what is good and holy and strong in the past, and with what will be the same in the future.

18. Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

19. What we believe in waits latent forever through all the continents, and all the islands and archipelagos of the sea.

20. What we believe in invites no one, promises nothing, sits in calmness and light, is positive and composed, knows no discouragement, waiting patiently, waiting its time.

CHAPTER LXXXVII

THE SOUL IS PROPHETIC OF GREATER GOOD TO COME

1. THE world's great age begins anew,
The golden years return.

Righteousness will triumph

2. Man is constrained to believe, from the constitution of his moral nature, that the Bad is not to have the last word in the universe; he is ever indignant over the triumph of the wicked and unjust.

3. The logical result of this protest against

18. Washington Gladden.
19, 20. Walt Whitman, *Leaves of Grass*.
1. Shelley, *Poems*, vol. ii., p. 335 (*Hellas*).
2, 3. Guyau, *L'Irréligion de L'Avenir*, pt. i., cap. iii., p. 86, trans. com.

the Bad, is the refusal to believe in the definitive character of its triumph.

4. We trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

5. A nobler order yet shall be
Than any that the world hath known,
When men obey and yet are free,
Are loved and yet can stand alone.

6. For still the new transcends the old,
In signs and tokens manifold ;
Slaves rise up men, the olive waves
With roots deep set in battle graves.

7. True word, kind deed, sweet song shall vibrate still
In rings that wander through celestial air ;
And human will shall build for human will
Fair basement to a palace yet more fair

8. The end lies hid in future victory,
Won by the faithfulness of man to man.

9. Presentiment of better things on earth
Sweeps in with every force that stirs our souls

4. Tennyson, *Poems*, p. 261 (*In Memoriam*, liv.).
5. W. M. W. Call, *Reverberations*, p. 102 (*Golden Counsel*).
6. J. G. Whittier, Hymn, *O Sometimes Gleams upon My Sight.*
7. W. M. W. Call, *Golden Histories*, p. 239 (*Faith*).
8. S. Bevington, *Keynotes*, p. 21 (*Unto this Present*).
9. George Eliot, *Poems* (*A Minor Prophet*), ten lines from end.

To admiration, self-renouncing love,
Or thoughts, like light, that bind the world in one.

10. From out the throng and stress of lies,
From out the painful noise of sighs,
One voice of comfort seems to rise ;
"It is the meaner part that dies".

11. Truer church shall be than in old times,
Lordlier governance shall bless the nations, The new earth
Sweeter lips shall murmur sweeter rhymes,
Life shall give us holier revelations.

12. Then shall all shackles fall ; the stormy clangour
Of wild war-music o'er the earth shall cease ;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

13. Then shall the devout rejoice, and the profane shall mourn.

14. Then shall he more rejoice that hath beat down his own flesh, than he that hath abounded in all pleasure and delight.

15. Then shall the poor attire shine gloriously, and the precious robes seem vile and contemptible.

10. Lewis Morris, *Works*, p. 74 (*Comfort*).
11. W. M. W. Call, *Golden Histories*, p. 242 (*Our Age*).
12. J. G. Whittier, *Poems*, p. 155 (*Worship*).

16. Then shall be more commended the poor cottage than the gilded palace.

17. Then shall a good and clear conscience more rejoice a man than the learning of philosophy.

18. Then shall the contempt of riches weigh more than all the worldling's treasure.

19. Then will good works avail more than many goodly words.

20. A brighter morn awaits the human day,
When every transfer of earth's natural gifts
Shall be a commerce of good words and works ;

21. When poverty and wealth, the thirst of fame,
The fear of infamy, disease and woe,
War with its million horrors, and fierce hell,

22. Shall live but in the memory of time,
Who like a penitent libertine shall start,
Look back and shudder at his younger years.

23. Out of the dark the circling sphere
Is rounding onward to the light ;
We see not yet the full day here,
But we do see the paling night.

13-19. Thos. à Kempis, *Imitation of Christ*, i., xxiv., 5, 6, t. o.
20-22. Shelley, *Poems*, vol. i., p. 51 (*Queen Mab*, pt. v.).
23. Samuel Longfellow, *Hymns of the Spirit*, No. 244.

24. I follow, follow, sure to meet the sun,
And confident that what the future yields,
Will be the right, unless myself be wrong.

CHAPTER LXXXVIII

THE CHURCH IS RENEWING ITS LIFE

1. NOW once again, by all concurrence of signs, and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in His church, even to the reforming of Reformation itself.

The spirit of truth is astir

2. It is not the unfrocking of a priest, the unmitring of a bishop, and the removing him from off the Presbyterian shoulders, that will make us a happy nation.

3. No ; if other things as great in the church, and in the rule of life, be not looked into and reformed, we have looked so long upon the blaze that Zuinglius and Calvin have beaconed up to us, that we are stark blind.

4. Perhaps in religion, as in politics, the age of the symbol is passing away, and a solemn manifestation may be approaching of the idea as yet hidden in that symbol.

24. H. W. Longfellow, *Poems*, p. 279 (*The Two Rivers*).
1. Milton, *Prose Works*, vol. ii., p. 91 (*Areopagitica*).
2, 3. *Idem*, p. 90, ab.
4. Jos. Mazzini, *Works*, vol. v., p. 320.

5. Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks :

6. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam : purging and unscaling her long abused sight at the fountain itself of heavenly radiance ;

7. While the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.

From doubt to moral faith

8. The age is marked by doubt, perplexity, and hesitation. It is disconcerted by the apparent baselessness of the forms and institutions upon which society has hitherto seemed to rest : the moral law, the fabric of the constitution, religion itself, seem shaken to their foundations.

9. The only choice seems to be either to close one's eyes to the contradictions of the present, and seek refuge in the old habits of faith, or to set forward on a new, untried path of revolution and anarchy.

10. It is at this stage that recourse is had to Ethics, which opens a third alternative between simple acceptance and simple rejection of the morality and institutions of the past.

5-7. Milton, *Prose Works*, vol. ii., p. 94 (*Areopagitica*).
8-12. J. H. Muirhead, *Elements of Ethics*, bk. i., cap. i., ab.

11. Ethics proposes to try to understand them ; it asks whence they came and what they mean ; it blinks no difficulty which the spirit of scepticism suggests, it ignores no claim which tradition puts forward.

12. But it goes its own way, regardless of both, with a deeper doubt than scepticism, because it doubts the conclusions of scepticism, and a deeper faith than traditionalism, because it believes in the reason which traditions embody, and which is the source of what power they still possess.

13. In man's self arise
August anticipations, symbols, types
Of a dim splendour ever on before
In that eternal circle life pursues.

14. For men begin to pass their nature's bound,
And find new hopes and cares which fast supplant
Their proper joys and griefs ;

15. They grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good : while peace
Rises within them ever more and more.

16. We shall advance from the church of the past to the church of the future, from the dead to the living church.

13-15. Browning, *Poems*, vol. i., pp. 70, 71 (*Paracelsus*, pt. v.).

16. Jos. Mazzini, *Works*, vol. v., p. 263.

17. The old world waits the time to be renewed,
Towards which new hearts in individual growth
Must quicken, and increase to multitude
In new dynasties of the race of men,
Developed whence, shall grow spontaneously
New churches, new economies, new laws
Admitting freedom, new societies
Excluding falsehood.

Ethical fraternity

18. There will be a new church, founded on moral science ; at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law,

19. The church of men to come, without shawms or psaltery or sackbut ;

20. But it will have heaven and earth for its beams and rafters, science for symbol and illustration ; it will fast enough gather beauty, music, picture, poetry.

21. Stoicism, always attractive to the intellectual and cultivated, has now no temples, no academy, no commanding Zeno or Antoninus.

22. It accuses us that it has none : that pure ethics is not now formulated and concreted into a cultus, a fraternity with assemblings and holy days, with song and book, with brick and stone.

23. Why have not those who believe in it

17. Mrs. Browning, *Poems* (*Aurora Leigh*, bk. ix., lines 942-9).

18-20. Emerson, *Works*, vol. vi., p. 229 (*Worship*).

21-23. *Idem*, vol. x., p. 200 (*The Sovereignty of Ethics*).

and love it left all for it, and dedicated themselves to write out its scientific scriptures to become its vulgate for millions?

CHAPTER LXXXIX

WE DO NOT NEED THE HOPE OF HEAVEN OR FEAR OF HELL

1. THE whole theory of life—silently felt rather than deliberately This thought—has irrevocably changed; world consecrating this world, disenchanting the other of a thousand terrors; softening every curse, deepening every trust, and finding the mysteries of eternity already present at every hour of time.

2. I see a new religion arising, basing itself on trust in man: calling to the hitherto unstirred depths of loyalty in him,—believing that he can love the good without thought of a reward, that the heaven of principle can reign in the human breast.

3. Man's ignorance as to what will become of him after he dies never disturbed a noble, a truly religious soul.

4. No myth is necessary to arouse ardour for the good and the emotion of universal brotherhood. That which is great and beautiful suffices in itself, bears in itself its light and its flame.

1. Martineau, *Essays*, vol. ii., p. 461, ab., t. o.
2, 3. W. M. Salter, *Ethical Religion*, p. 40.
4. Guyau, *L'Irréligion de L'Avenir*, pt. iii., cap. ii., p. 358, trans. com.

5. Is it so small a thing
To have enjoyed the sun,
To have lived light in the spring,
To have loved, to have thought, to have done;
To have advanced true friends, and beat down baffling foes,—

6. That we must feign a bliss
Of doubtful future date,
And, while we dream on this,
Lose all our present state,
And relegate to worlds yet distant our repose?

Rewards and punishments

7. Does not the human heart contain moral precepts? and in order to be moved in accordance with them, must the machinery of another world be applied to man?

8. Can he really be honest, can he be called really virtuous, who would gladly give himself up to his favourite vices if he feared no future punishment?

9. Must one not rather say that he indeed shuns the practice of evil, but nourishes in his soul a vicious disposition; that he loves the advantage of a conduct seemingly virtuous, while he hates virtue itself?

10. Hath man no second life?
Pitch this one high!

5, 6. Matthew Arnold, *Empedocles on Etna*, act i., sc. ii.

7-9. Immanuel Kant.

Sits there no judge in heaven, our sin to see?
More strictly, then, the inward judge obey!

11. I sent my soul through the invisible,
Some letter of that after-life to spell,
And by and by my soul returned to me
And answered; I myself am heaven and hell.

12. Not endless life, but endless love, I crave,
The gladness and the calm of holier springs,
The hope that makes men resolute and brave,
The joyful life in the great Life of Things.

13. O suffering soul! be humble and be wise!
Nor dream new worlds have any need of thee!

14. For me—to have made one soul
The better for my birth;
To have added but one flower
To the garden of the earth;

15. To have struck one blow for truth
In the daily fight with lies;

10. Matthew Arnold, *Poems* (*Anti-Desperation*).
11. Omar Khayyam, *Rubaiyat*, lxvi. (trans. Edw. Fitzgerald).
12. W. M. W. Call, *Golden Histories*, p. 240 (*Faith*)
13. *Idem*, p. 238 (*Doubt*).
14-16. Edwin Hatch, *Towards Fields of Light* (*Slowly He Yielded His Breath*).

To have done one deed of right
In the face of calumnies ;

16. To have sown in the souls of men
One thought that will not die—
To have been a link in the chain of life ;—
Shall be immortality.

17. To make undying music in the world,
Breathing as beauteous order that controls
With growing sway the growing life of man,

18. This is life to come,
Which martyred men have made more glorious
For us who strive to follow.

19. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardour, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.

20. So shall I join the choir invisible,
Whose music is the gladness of the world.

21. Thus for us is brought to pass the saying

17-20. George Eliot, *Poems* (*O May I Join the Choir Invisible*).

21. 1 *Cor.* xv. 54, 55, "thus for us is" sub. "then shall be".

that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

CHAPTER XC

MAN IS HIS OWN STAR

1. VIRTUE is an invincible greatness of mind, not to be elevated or dejected with good or ill fortune. **Above fortune**

2. All things from without are only accessories, for the seat of virtue is a pure and holy mind.

3. It consists in a congruity of actions, which we can never expect so long as we are distracted by our passions.

4. The mind is above fortune; if it be evil, it makes everything else so too; but if it be right and sincere, it corrects what is wrong, and mollifies what is hard, with modesty and courage.

5. How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill.

6. This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

(John Fletcher, *Lines upon an Honest Man's Fortune.*)
1-3. Seneca, *Of a Happy Life*, cap. iii., ab.
4. *Idem*, cap. xvi.
5, 6. H. Wotton, *Character of a Happy Life.*

The inner life

7. External goods, like tools, have a limitation to their utility, and it follows that the excess of them is either hurtful or in no way beneficial to their possessor ; whereas if we take any good of the soul, the greater the amount of it, the greater is its utility.

8. Gifts external to the soul are the gifts of chance or of fortune, whereas nobody is just or temperate from fortune, or in virtue of his fortune.

9. The real treasure is that laid up by man or woman
Through charity and piety, temperance and self-control ;
The treasure thus hid is secure, and passes not away ;

10. Though he leave the fleeting riches of this world, this a man takes with him—
A treasure that no wrong of others and no thief can steal.
Let the wise man do good deeds,—the treasure follows of itself.

11. Externals are not in my power ; will is in my power. Where shall I seek the good and the bad ? Within, in the things which are my own.

7, 8. Aristotle, *Politics*, iv., 2.
9, 10. *Nidhikanda Sutta* (Rhys Davids' trans.), ab.
11, 12. Epictetus, *Discourses*, bk. ii., cap. v.

12. But in what does not belong to thee, call nothing either good or bad, or profit or damage or anything of the kind.

13. The condition and characteristic of a fool is this: he never expects from himself profit nor harm, but from externals.

14. A good disposition is invincible, if it be genuine, and not an affected smile and acting a part. For what will the most violent man do to thee, if thou continuest to be of a kind disposition towards him?

15. All good things are given, over and above, to him who desires but righteousness. To be disinterested is to be strong, and the world is at the feet of him whom it cannot tempt.

The independence of virtue

16. There is no terror in your threats,
For I am armed so strong in honesty,
That they pass by me as the idle wind,
Which I respect not.

17. Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled;
Yea, even that which Mischief meant most harm,
Shall in the happy trial prove most glory.

13. Epictetus, *Fragments*, xlviii., "a fool" sub. "an uninstructed person".
14. M. Aurelius, *Thoughts*, xi., 18.
15. H. F. Amiel, *Journal*.
16. Shakespeare, *Julius Cæsar*, act iv., sc. iii., ab.
17. Milton, *Poems*, vol. i., p. 64 (*Comus*, lines 589-92).

18. The brave makes danger opportunity :
The waverer, paltering with the chance sublime,
Dwarfs it to peril.

19. What men call luck
Is the prerogative of valiant souls,
The fealty life pays its rightful kings.

20. Our valours are our best gods.
For sudden the worst turns the best to the brave.

21. A ruddy drop of manly blood
The surging sea outweighs.

22. Thou hast great allies ;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

23. The soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate ;
Nothing to him falls early or too late.

18. J. R. Lowell, *Poems*, vol. iv., pp. 3. 4 (*The Washers of the Shroud*).
19. *Idem*, *Poems*, vol. i., p. 141 (*A Glance behind the Curtain*).
20. *a* (First line) Fletcher, *Bonduca*, act iii., sc. i.
b (Second line) Browning, *Poems*, vol. i., p. 599 (*Prospice*).
21. Emerson, *Poems*, p. 232 (*Friendship*).
22. Wordsworth, *Poems*, p. 180 (*To Toussaint L'Ouverture*).
23. Fletcher, *Lines upon an Honest Man's Fortune*.

CHAPTER XCI

NO EVIL CAN BEFAL A GOOD MAN IN DEATH

1. I HAVE seen a rose newly springing from the clefts of its hood, and, at first, it was fair as the morning, and full with the dew of heaven, as a lamb's fleece ; **Like a flower**

2. But when a ruder breath had dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age :

3. It bowed the head and broke its stalk ; and, at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and outworn faces.

4. The same is the portion of every man and every woman.

5. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

6. Man born of woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower ; he fleeth and never continueth in one stay.

7. The days of our age are threescore years and ten ; and though men be so strong that

1-4. Jeremy Taylor, *Holy Dying*, cap. i., sect. i.
5. 1 *Peter* i. 24.
6. *Book of Common Prayer* (Church of England), *Burial Service.*
7. *Psal.* xc. 10, Prayer Book version.

they come to fourscore years ; yet is their strength then but labour and sorrow ; so soon passeth it away and we are gone.

8. Yet a few days, and thee
The all-beholding sun shall see no more
In all his course : nor yet in the cold ground,
Where thy pale form was laid with many tears,
Nor in the embrace of ocean, shall exist
Thy image.

9. And who shall remember thee when thou art dead ?

10. Death is the end of all, and man's life suddenly passeth away like a shadow.

11. Some have been paying their vows, and giving thanks for a prosperous return to their house, and the roof hath descended upon their heads, and turned their loud religion into the deeper silence of a grave.

The suddenness

12. How often dost thou hear these reports : such a man is slain, another man is drowned, this man died eating and that man playing ;

13. One perished by fire, another by the

8. W. C. Bryant, *Thanatopsis*, lines 17-22.
9. Thos. à Kempis, *Imitation of Christ*, i., xxiii., 8, t. o.
10. *Idem*, ver. 7.
11. Jeremy Taylor, *Holy Dying*, cap. i., sect. i.
12, 13. Thos. à Kempis, *Imitation of Christ*, i., xxiii., 7, ab.

word, another of the plague, another was slain by thieves.

14. If at any time thou hast seen another man die, make account that thou also must pass the same way.

15. If it be not now, yet it will come: the readiness is all.

16. Do not despise death, but be well content with it, since this too is one of those things which nature wills.

The naturalness of death

17. For such as it is to be and to grow old, and to increase and to reach maturity, and to have teeth and beard and grey hairs, and to beget and to be pregnant and bring forth, and all the other natural operations which the seasons of thy life bring, such also is dissolution.

18. This then is consistent with the character of a reflecting man, to be neither careless nor impatient nor contemptuous with respect to death, but to wait for it as one of the processes of nature.

19. Let us prize death as the best gift of nature,
As a safe inn, where weary travellers,
When they have journeyed through a world of cares,
May put off life and be at rest forever.

14. Thos. à Kempis, *Imitation of Christ*, i., xxiii., 2.
15. Shakespeare, *Hamlet*, act v., sc. ii.
16-18. M. Aurelius, *Thoughts*, ix., 3.
19. James Thomson.

20. It seemeth to me that most of the doctrines of the philosophers are more fearful and cautionary than the nature of things requireth. So have they increased the fear of death in offering to cure it.

21. For when they would have a man's whole life to be but a discipline or preparation to die, they must needs make men think that it is a terrible enemy, against whom there is no end of preparing.

22. The free man thinks of nothing so little as of death, and his wisdom is a meditation, not of death, but of life.

Think on death

23. That love of action which would put death out of sight is to be counted good, as a holy and healthy thing, necessary to the life of men, serving to knit them together and to advance them in the right.

24. But be thou in readiness, so lead thy life that death may never find thee unprepared.

25. When that last hour shall come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceeding sorry thou hast been so careless and remiss.

Avoid occasion for regret at the end

26. O how wise and happy is he

20, 21. Lord Bacon, *Advancement of Learning*, ii., xxi., 5.

22. Spinoza.

23. W. K. Clifford, *Essays*, p. 164 (*The Unseen Universe*).

24-26. Thos. à Kempis, *Imitation of Christ*, i., xxxiii., 3, 4, ab., t. o.

that now laboureth to be such an one in his life as he wisheth to be found at the hour of his death.

27. So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon,

28. But sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

29. Let a man be of good cheer about his soul, who has cast away the pleasures and ornaments of the body as alien to him, and has followed after the pleasures of knowledge in this life, who has adorned the soul in her own proper jewels, which are temperance, and justice, and courage, and nobility, and truth. **Without fear**

30. Let me die the death of the righteous, and let my last end be like his!

27, 28. W. C. Bryant, *Thanatopsis*, lines 73-81.
29. Plato, *Phædo*.
30. *Num.* xxiii. 10.

31. He has outsoared the shadow of our night ;
Envy and calumny, and hate and pain,
And that unrest which men miscall delight,
Can touch him not, and torture not again.

32. From the contagion of the world's slow stain
He is secure.

33. O sane and sacred Death !
The sights of the open landscape, and the high-spread sky are fitting,
And life, and the fields, and the huge and thoughtful night.

34. The night in silence under many a star,
The ocean shore, and the husky whispering wave, whose voice we know ;
And the soul, turning to thee, O vast and well-veiled Death,
And the body gratefully nestling close to thee.

35. Come lovely and soothing Death,
Undulate round the world, serenely arriving, arriving
In the day, in the night, to all, to each,
Sooner or later, delicate Death.

31, 32. Shelley, *Works*, vol. iv., p. 93 (*Adonais*, xl.).
33-37. Walt Whitman, *Leaves of Grass*, p. 260 (*Memoirs of President Lincoln*, sect. 14), ab., r.

36. Praised be the fathomless universe,
For life and joy, and for objects and knowledge curious;
And for love, sweet love; but praise, O praise and praise,
For the sure-enwinding arms of cool-enfolding Death.

37. Dark mother, always gliding near, with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then we chant it for thee; we glorify thee above all;
We bring thee a song, that when thou must indeed come,
Come unfalteringly.

CHAPTER XCII

THE LAW OF RIGHTEOUSNESS ABIDETH IN GLORY EVERMORE

1. O THAT my lot might lead me in the path of holy innocence of thought and deed, the path which august laws ordain,—laws which in the highest heaven had their birth, neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep. **Yesterday, to-day, and for ever**

2. Possessions vanish, and opinions change,
And passions hold a fluctuating seat:

1. Sophocles, *Œdipus Tyrannus*, line 863.

But, by the storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists.

3. It is no child of to-day's or yesterday's birth, but hath been, no man knoweth how long since.

4. Hither as to their fountain other stars
Repairing, in their golden urns draw light.

5. If this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.

6. The sense of Duty is to our humanity what gravitation is to the physical universe; and the solid natures in which it masses itself restrain whatever is erratic, and discipline dependent minds to orderly movement.

7. Thou sayest, "Well done," and all a century kindles;
Again thou sayest, "Depart from sight of me,"
And all the light of face of all men dwindles,
And the age is as the broken glass of thee.

2. Wordsworth, *Poems*, p. 453 (*The Excursion*, bk. iv.).
3. Sophocles, *Antigone*, line 456 (Hooker's rendering).
4. Milton, *Poems*, vol. ii., p. 13 (*Paradise Lost*, bk. vii., lines 364, 365).
5. *Idem*, vol. i., p. 64 (*Comus*, lines 597-9).
6. Martineau, *Essays*, vol. iv., p. 302 (*The Relation between Ethics and Religion*).
7. A. C. Swinburne, *Songs before Sunrise*, p. 173 (*Mater Triumphalis*).

8. It will not be contemned of any one ;
Who thwarts it loses, and who serves it gains ;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

9. It knows not wrath nor pardon ; utter-true
Its measures mete, its faultless balance weighs ;
Times are as nought, to-morrow it will judge,
Or after many days.

10. Such is the Law which moves to Righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and Consummation sweet.
Obey !

11. Why dost thou wonder, O man, at the height of the stars, or the depth of the sea ; enter into thine own soul, and wonder there.

12. Two things fill the mind with ever-increasing awe and admiration ; the star-lit heavens above, and the Moral Law within.

8-10. Sir Edwin Arnold, *Light of Asia*, vol. i., bk. viii., p. 220.

11. Isidor (Quarles' *Emblems*, p. 323).

12. Immanuel Kant, *Works*, vol. viii., p. 312 (Rosenkranz' edition), ab.

13. Mother of man's time-travelling generations,
Breath of his nostrils, heart-blood of his heart,
God above all gods worshipped of all nations,
Light above light, law beyond law, thou art.

14. Thy face is as a sword smiting in sunder
Shadows and chains and dreams and iron things;
The sea is dumb before thy face, the thunder
Silent, the skies are narrower than thy wings.

15. All old grey histories hiding thy clear features,
O secret spirit and sovereign, all men's tales,
Creeds woven of men, thy children and thy creatures,
They have woven for vestures of thee and for veils.

13-15. A. C. Swinburne, *Songs before Sunrise*, p. 171 (*Mater Triumphalis*).

A Light
Will struggle through these thronging words at last,
As in the angry and tumultuous West
A soft star trembles through the drifting clouds.[1]

[1] Browning, *Poems*, vol. i., p. 63 (*Paracelsus*, v.).

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